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Journal of English and Foreign Literature, Science, and the Fine Arts.

No. 667.

LONDON, SATURDAY, AUGUST 8, 1840.

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(Stamp Edition, 5d.)

For the convenience of Subscribers in remote places, the weekly numbers are reissued in Monthly Parts, stitched in a wrapper, and forwarded with the Magazines.—Subscriptions for the Stamped Edition for the Continent, not less than 2 Months, and in advance, are received by Mail, at 5s. 6d. a Quarter, 10s. 6d. a Half-year, 20s. 6d. a Year, or at the Athenæum Office, London. The France, and other Countries not requiring postage to be paid in London, 2s. 6d. or 11. 2s. the year. To other countries, the postage in addition.

KING'S COLLEGE, London.—DEPARTMENT OF CIVIL ENGINEERING, &c.—A JUNIOR CLASS open to Pupils of the age of 14 years, or upwards, will be formed upon the re-opening of the College, on the 6th of October next.
August, 1840. J. LONSDALE, Principal.

KING'S COLLEGE, London.—DEPARTMENT OF CIVIL ENGINEERING AND SCIENCE as applied to ARTS and MANUFACTURES.—A COURSE OF INSTRUCTION in the ARTS of CONSTRUCTION in connection with Civil Engineering and Architecture, will hereafter form a portion of the studies in this department, and will be commenced in the ensuing Michaelmas term by Professor WILLIAM HOSKING. A Syllabus of the Course will be shortly published.
August, 1840. J. LONSDALE, Principal.

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

THE next (Tenth) Meeting of the British Association for the Advancement of Science, will be held in GLASGOW, during the week commencing on Thursday the 17th of September.

JOHN TAYLOR, F.R.S., General Treasurer.
JAMES YATES, F.R.S., Secretary to the Council.
London, July 17, 1840.

BRITISH ASSOCIATION, MEETING AT GLASGOW. EXHIBITION OF MODELS AND MANUFACTURES, &c.

THE COMMITTEE on MODELS and MANUFACTURES, &c., beg to intimate that they are now ready to receive Articles intended for the EXHIBITION at the ensuing Meeting of the BRITISH ASSOCIATION, to be held in GLASGOW, on the 17th of September next; and they request that intending Contributors, and all who may wish to avail themselves of the Exhibition in bringing NEW INVENTIONS, SPECIMENS of MANUFACTURES, WORKS of ART, or other OBJECTS of INTEREST, will immediately communicate with the Secretary.

By order of Committee,
JAMES THOMSON, Secretary,
24th July, 1840. 46, Claremont-place, Great City-street.

EDUCATION.—A PHYSICIAN, who has paid much attention to the subject of Education, and who is engaged in giving Medical Instruction in Physical Science, Natural History, and Physiology, is desirous of RECEIVING into his House, after Christmas, TWO YOUNG GENTLEMEN, for the purpose of superintending the completion of their general Education, and preparing them, if desired, for the study of Medicine. The means of improvement afforded them will be of a peculiarly advantageous character; and they will be treated in every respect as members of the family into which they will enter.—Further particulars may be known on application to Mr. Churchill, Prince's-street, Soho; and reference is permitted to Sir James Clark and Dr. Jerrard, London; and to Dr. Forbes, Chichester.

SCOTTISH INSTITUTION FOR THE EDUCATION OF YOUNG LADIES, EDINBURGH, 10, GREAT STUART STREET WEST.
THE SEVENTH SESSION commences on the 1st of October 1840.

BRANCHES TAUGHT IN THE ESTABLISHMENT.

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|---|----------------------|
| 1. Elocution and Instruction in History and Geography | Mr. GRAHAM. |
| 2. Junior English Department | Mr. YOUNG. |
| 3. Writing, Arithmetic, and Book-keeping | Mr. TROTTER. |
| 4. Theory of Music, and Elements of Composition | Mr. FINLAY DUN. |
| 5. Singing | Mr. CHARLES HARGITT. |
| 6. Piano-forte | G. SIMSON, R.S.A. |
| 7. Drawing and Perspective | GEORGE LEES, A.M. |
| 8. Mathematics | GEORGE LEES, A.M. |
| 9. French Language and Literature | Signor RAMPINI. |
| 10. Italian Language and Literature | Signor RAMPINI. |
| 11. German Language and Literature | Dr. KONST. |
| 12. Dancing and Calligraphy | Mrs. LOWE. |

LECTURES.
The following Course of Lectures extends over a Period of Four Years—
1. Natural Philosophy, (including Astronomy), GEORGE LEES, A.M.; 2. Chemistry, ANDREW FYFE, M.D. F.R.S.E.; 3. Natural History, WM. MACGILLIVRAY, A.M. &c.; 4. Geology and Mineralogy, Dr. MURRAY, F.R.S.E. &c.; 5. Ancient and Modern History, Mr. GRAHAM.
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All letters to be addressed to Mr. LEES, the Secretary.

ART-UNION OF LONDON.—By the kind permission of the Society of British Artists, the PICTURES selected by the Prizeholders of the Year 1840, will be EXHIBITED to the Subscribers and their Friends, from the 10th to the 22nd inst. inclusive, at their Gallery, Suffolk-street, Pall Mall East.
T. E. JONES, Clerk to the Committee.

ERECHETHEUM CLUB, or Auxiliary Athenæum.—The Committee of Management of this Literary and Scientific Association having on Thursday, the 6th instant, made the SECOND SELECTION for sale List of Candidates, pursuant to Advertisement, HEREBY GIVE NOTICE that they will again meet on THURSDAY, the 30th August next, at One o'clock precisely, at the temporary Offices of the Club, No. 6, Waterloo-place, Pall Mall, to make a further selection from the List of Candidates, and take into consideration the several MANUSCRIPTS which have been offered for the use of the Club.—Noblemen and Gentlemen desirous of joining the Association, are requested to send in their applications to the Secretary, H. E. PAINE, Esq., to whom all other Communications respecting this Club must be addressed.
(Signed) JOHN DAL PAUL, Chairman.

THE DAGUERRETYPE, or mode of fixing, by a self-acting process, the transient images shown in the camera-obscura. This wonderful invention is protected in this country by Letters Patent, and particularly honoured by Her Majesty's patronage. A large collection of specimens obtained by the Daguerreotype, exhibited for sale by Messrs. CLAUDET and HOUGHTON, 80, High Holborn, at their warehouses for French glass shades, sheet, crown, and painted window glass. The specimens consist of views of London, Paris, Rome, Naples, and other cities; portraits of persons, figures from the living models, &c.; also microscopic objects immensely magnified.

PATENTES and OTHERS are respectfully informed that Advertisements for any of the London or Provincial Papers, through the Office of Mr. S. Deacon, 3, Walbrook, will meet prompt attention. The London Papers, the Inventors' Advertisers, Reports of the Living Models, &c., and the Provincial Papers from every county, may be seen. An Index kept to Advertisements for Heirs, &c.

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No. 12, Chatham-place. JOHN CAZENOVE, Secretary.

EAGLE INSURANCE COMPANY.—Notice

is hereby given, that a SPECIAL GENERAL MEETING of the PROPRIETORS of Ten or more Shares will be held at the Office of the Company, No. 3, the Crescent, Bridge-street, Blackfriars, on WEDNESDAY, the 19th day of August, at Two o'clock in the afternoon precisely, for the purpose of ELECTING (by ballot) a DIRECTOR, in the room of Richard Whitmore, Esq. deceased.

The By-Laws of the Company require that any duly-qualified Proprietor, intending to offer himself as a Candidate, must, to render himself eligible, give notice in writing to the Actuary of such intention, at least Fourteen Days previous to the Election.

By order of the Board of Directors,
HENRY P. SMITH, Actuary.
The Crescent, Bridge-street, Blackfriars, July 22, 1840.

ON THE CURE OF SQUINTING, by the DIVISION of one of the STRAIGHT MUSCLES of the EYE, &c. &c. &c. being the HALF-YEARLY REPORT laid before the MEMBERS of the HOPE TRUSTMINSTER OPHTHALMIC HOSPITAL, at their GENERAL MEETING, on July 23. Second Edition.

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And ordered to be printed and published, price One Shilling, by J. Churchill, Prince's-street, Soho; William Sams, St. James's-street; and Mitchell, 35, Old Bond-street.

The Poor in London are received, on their own application, without letters of recommendation; and those in the country requiring operation, will be received, after a previous application of the Clergyman, or duly constituted authorities of the place, to the Secretary.

By order,
THOMAS R. FOWER, R.N. Secretary.

WESTMINSTER REVIEW (late the London and Westminster)—BILLS and ADVERTISEMENTS for the forthcoming Number, should be sent on or before THURSDAY, the 20th instant, 13, Pall Mall East.

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LONDON, SATURDAY, AUGUST 6, 1840.

REVIEWS

Lectures on Locke, or the Principles of Logic; designed for the use of Students in the University. Cadell.

THE names of Bacon, Newton, Locke, and Harvey, are bound together in perpetual association, as constituting, in their union, an intellectual constellation—a single fact, as it were, in the history of civilization. It is not merely that these men stood, each in his several department, the first of his class—that each of them forms an epoch in the story of humanity, but that they were animated by a common spirit, were the first great apostles of a common principle, and that by their united, though independent labours, they have established an all-pervading truth, the master-key of knowledge, the charter of intellectual freedom to the end of time. If to Bacon mankind be indebted for the theory, to the other three we owe its application in different ranges of inquiry, all so immeasurably successful, as to have left an imperishable demonstration of the correctness and the universality of the principle by which the authors were guided.

If the great father of modern philosophy and science were judged solely by the special use he made of the instrument he himself so imperfectly understood, his claims to the admiration of posterity would not perhaps be rated very highly; but on bequeathing that method, he became a partner in all the endless discoveries afterwards derived through its instrumentality, and is a lawful sharer in the reputation of his latest disciples. So, too, the especial labours of Newton, vast as were their fruits, are less than the example of his method; and should his theory of the heavens, in the progress of discovery, ever prove devoid of truth, by that method alone would the fact be demonstrated, and upon that method only could the world depend for the substitution of a better. The special discovery of Harvey, it must be admitted, was the grain of mustard-seed containing the undeveloped germ of physiological science, such as it at present exists; but it is less in the circumstance that a knowledge of the circulation was essential to ulterior discovery, than to the influence of the process by which that truth was made known, in confining the activity of all subsequent labourers in the field within the proper bounds of research, that physiology stands indebted for its actual condition, and for the greater discoveries which may rationally be expected in the fulness of the future.

In like manner, if we are to form a just estimate of the benefits conferred by Locke on philosophy, it is less to be sought in the special truth he demonstrated (luminous as it is), than in his having determined the applicability of the Baconian method to the investigation of mind, and evinced the certainty which follows from its application. The validity of his doctrine concerning the origin of ideas may be questioned, or, in fancy, disproved; but while the writings of Locke are preserved and studied, the landmark will remain immovable, which separates knowledge from conjecture, and rational research from dreamy imaginings.

The Baconian philosophy was not, however, confined, in its influence, to the intellect: it derived a still greater significance from its action on the will. The method pursued under its direction for "the augmentation of science," was a death-blow to authority. The general proposition, that man understands and acts effectively, only in as far as he successfully observes what exists in nature, inevitably led to a

special conclusion. If it be true of the species, it must also be true of the individual; and the discovery, by affording an accurate standard for judging of the pretensions of teachers, has conferred on the disciple a principle of self-reliance, a consciousness of strength, provocative of independent inquiry, and an incitement to moral courage in resisting dictations unsupported by evidence. Thus, the frame and constitution of the European mind have been changed, and man, emancipated from leading-strings, has claimed and exercised the rights incidental to an intellectual majority. "Philosophy, wisdom, and liberty," says Sir W. Drummond, "support each other;" and it is by this support that we must judge of the real influence which the illustrious moderns, already named, have exercised over the destinies of humanity.

It is more especially in virtue of the mutual connexion to which Sir W. Drummond refers, that philosophy has descended from its speculative heights, to modify the practical concerns of public life, and to alter the relations of the governor and the governed; and we find Locke, directed by the influence of his intellectual investigations, taking an active part in the great political controversy of his day. His treatises on Government and on Education are, in a great degree, corollaries on his metaphysical researches; and by thus bringing them into contact with public opinion, he has influenced it in a far greater degree than other speculative writers, and has left traces behind him where they are least to be suspected.

Here, again, we remark, that it is the method, rather than the doctrine, which prevails. The doctrine which Locke put forth concerning the primitive equality of man, and the dependence of social rights on a presumed social contract, has ceased to carry with it the consent of mankind; but the spirit of Locke's investigations, the disposition to observe, and the boldness to stand by the dictates of observation, live in the political writers of the present day, developing new results, directing the march of mind, and bracing the public nerve for fresh contests with mystification and authority. It cannot, indeed, be said, that much of the constitutional notions of Locke is admitted by the speculative reasoners of the present day, or is popular among its mere politicians; but if either are enabled to see further than he did, it is by standing on his shoulders that they do so: the ideas which at present prevail, if not the direct progeny of his investigations, are the consequences of that sound and healthy spirit, which he infused into the philosophy of his country.

But if some of the specific notions of Locke on the matter of civil government prove to have been obtained by arguments which will not stand the test of deeper inquiry, his doctrines concerning religious liberty remain unrefuted; and his letters on Toleration are the text-books of modern liberality,—the fountain from which public opinion still drinks whatever of philosophy and of humanity circulates in our heated and distempered society. Amidst the violent conflicts of parties, and the hostile pretensions of jarring sects, which have deluged modern literature with angry polemics, few indeed are the writers who have dared openly to impugn the truth of his conclusions; and have not rather sought, as the most winning method, to seduce the reader into judgments on their inapplicability to a special case. Bigots and fanatics may occasionally avow the principle of persecution; but their sentiments meet with but few and feeble echoes in the breasts of their countrymen.

This is the great triumph of Locke; it is here that he reigns in full and beneficent activity over the spirit of the age: and what greater benefit

has any man,—hero, statesman, or philosopher,—conferred upon the world? "For having demonstrated," says a modern historian of Philosophy, "the simple proposition that tolerance is the distinctive attribute of the true church, Locke deserves that his name shall be pronounced with profound veneration, to the remotest posterity. Let some sects vaunt the high antiquity of the names and localities they hold sacred, or the majesty of the external rites they offer to the divinity—let others derive vanity from the reformation of their doctrines, or be proud of the orthodoxy of their faith (and who does not believe himself to be orthodox?)—these are but the signs of ambitious domination, not those of a Christian church. Whatever pretensions a man may have to such qualities, if he wants love and good will to his species—for those even who do not profess Christianity—certainly he is no true Christian."[†]

By the catholic spirit in which Locke directed his inquiry, he rendered himself, while applying his remedies to a malady strictly national, the philosopher of all climates and all ages. Where are the nations so free, where the generations so illumined, that the maxims of religious tolerance find no room for application among them? When will the time come, when the weapons of philosophical argumentation may be left to rust in the museums of intellectual antiquity, replaced by sound and well developed habits of free thought and humane feeling in the people and their rulers?

It was in England, especially, that the knowledge of principle was most obscured by the passions of conflicting sectarians; in no country was a complete and satisfactory theory more necessary for the guidance of opinion. The entire Protestant population, claiming a right of private judgment as against the Pope, refused to yield it amongst themselves, as against each other. Those, too, who most pertinaciously defended their own liberties against the injustice and violence of State Protestantism, were the most intolerant to their independent brethren. This error, fatal to religion, fatal to good government, had imposed on the country the horrors of anarchy, and the more enduring evil of despotic reaction, and an absolute monarchy: and it was probably to the existence of such a field for observation, that Locke owed the completeness of his theorem,—the discovery that declarations of indulgence and acts of comprehension are no remedies for such a disease in the body politic; that absolute liberty, a liberty just and true, an equal and impartial liberty, is the liberty which alone can give religious peace to mankind. What a world of mystification and juggle did this discovery overthrow.

To Locke, then, we are indebted for a plain and perspicuous theory of the relations which should subsist between Church and State. Whatever may be now, or in times to come, the practices of men dressed in a brief authority,—whatever may be the false doctrines which a temporary fashion may disseminate, an eternal monument of right reason has been erected in the sight of nations, to point to the fallacy of intolerant pretences, and to guide men back to the paths of justice, at the first moment, when they shall re-possess themselves of the coolness and the wisdom to apply the standard.

In estimating the influence which Locke has exercised on modern opinion, the actual condition of law is no sufficient datum. What, it may perhaps be asked by some disappointed dissenter, is the value of all that has been said or written? Is the theory reduced to practice? Do no State disqualifications on religious grounds subsist in our codes? Do establishments remit

[†] Buhle, *Histoire de la Philosophie Moderne*, tome IV., p. 326.

an iota of their claims to control opinion, and to prescribe the dogmas to be taught to babes and infants at the public expense? Is not this state of things upheld as consonant, if not to reason, at least to expediency, by a large division of the educated portion of the nation? and is it not clearly at war with Locke's definition of true tolerance? In replying, we would observe that philosophy can weigh only the abstract value of arguments; their efficacy and influence on the conscience depends in a great degree on the constitution of the individual, and upon the external circumstances which call his impulses into activity. It is to the coincidence of these causes that a firm and full conviction is to be traced in nations and in individuals,—where they pull different ways, opinion is vacillating and inconsistent. There are particular constitutions, to which the coldest demonstrations of pure reason are alone attractive, which turn with disgust from whatever cannot be demonstrated. There are others over which imagination reigns supreme, and to which no argument is acceptable, that tends to put a restraint on its indulgences. To a certain extent, therefore, every man may be said to be born to his philosophy; and national temperament in all cases will modify the impressions derivable from abstract demonstrations of truth. Much more obvious is the influence of externals, and the consequent prevalence of doctrines arising out of habits and interests, social and governmental. All the natural impulses are great perverters of judgment; and the influences of corrupting interests are not in every instance necessarily corrupt. The existing arrangements of Church and State, and the existing opinions by which these are maintained, are not, therefore, direct exponents of the pure intellectual condition of a nation. They are the expression of a great complex volition, in which passive assent, prejudice, a love of peace, a sense of expediency, and a general liability to entertain inconsistent and incongruous opinions, (the conflicting teachings of education and of experience,) each contribute their portion to the general result. Accordingly, from day to day, from hour to hour, public opinion varies, we scarcely know why; but we may be certain that the variation is not the exclusive consequence of argument. During the present session of parliament a great change has come over the spirit of the nation on this very question of an interference of the Establishment with liberty of dissent, in the matter of State Education: a happy compromise has, we believe, been effected, which will allow the good work of a substantial national instruction to be commenced. But though we are free to admit that the change has been brought about by the influence of discussion, yet we must take the liberty of asserting that this discussion has been more successfully applied to the prudence, than to the abstract reason of the question.

To judge of the whole effect produced, not only in England, but on the entire European mind, by the impulse which Locke's work gave towards a Christian charity, and the discouragement of religious persecution, we must compare not merely institutions (for these have a natural tendency to survive the causes for which they were established), but the general spirit of the age, the boldness of the advocates for tolerance, the enforced modesty of its opponents, the abated courage with which solemn plausibilities are put forward, the promptitude with which they are detected,—and, above all, the tone and character of men's thoughts and expressions on the matter, where their own immediate interests are untouched. It is by this, considered as a whole, and not by laws already undermined and crumbling, or by the violence and extravagance of a few individuals, that such a view of public opinion may be obtained, as will be available in

an anticipation of the future, and as will be consonant to the whole truth. That such a view will bear ample testimony to the beneficial influence of Locke on his posterity, will, we imagine, hardly be questioned.

Turning from these considerations to the book which has given rise to them, if it must be taken as a criterion of the state of the science in our universities, we fear that they will not stand high in the judgment of foreigners. It might be supposed that nothing could be simpler than the task of resuming in a few words the sense of the successive paragraphs of a work like the *Essay on the Understanding*. It might be thought that the addition of an occasional comment, either by way of illustration or to note subsequent improvements, would be no very laborious effort for a professed tutor. Yet in both these particulars, the work is a frequent failure. Of the author's deficiency, the title-page affords a singular example. The work is there stated to be "designed for the use of students in the university." What university? We conjecture, from an accidental reference to Christ's College in the body of the volume, that Cambridge is the university intended; but the imprint of "London," at the bottom of the page, should lead to another conclusion. This is hypercriticism, we know; but it will serve for an *ex pede* illustration to those who would not follow us through a more regular demonstration. We had indeed proposed to abstain altogether from particular criticism; but, as there are those to whom some information may be acceptable, and who may look for examples at our hand, to justify the opinion we have expressed, we will take one or two at hazard.

In page 119, the author observes, that, "in mixed modes, things are looked on as different, because they go by different names." This is a self-evident *hysteron proteron*. Things receive different names because they are looked on as different. This is clearly admitted in the example brought forward:—"Murder and parricide" (says the author) "are looked on as different things," (not because they bear different names, but) "as one is killing your father, the other anybody else." The error lies in the false inference understood, or rather misunderstood, that killing and murder are the same, and therefore that killing, whether one person or another, is the same, by whatever name it be called. But justifiable homicide is killing without being murder, and so too is murder killing, without being parricide. Justifiable homicide, murder, and parricide are three distinct modes of killing. Killing is looked on by jurists in three different points of view, and therefore receives three different names, the signs of three distinct complex ideas.

On the subject of identity, we are told that, in the case of organized existences, "if the organization be different, the tree is different." "If you slip a twig from a willow, and you set it, and it grows up the exact resemblance of the tree from which you took it, yet it will not be the same tree." Here the example contradicts the rule: the organization is the same, and the train of vital action is preserved in it unbroken (which ought to have been implied): this is the cause of the degeneration of successive graftings, without the intervention of seeds. The tree, notwithstanding this, in ordinary parlance, is not the same.

Again, we are told: "Person is the quality that makes a being responsible." Example: "A man is said to be the same person at one time that he is at another, when he is responsible at one time for what he did at another." "Hence, personal identity consists in consciousness, or the being conscious at one time of what we did at another." "Hence we are responsible at one time for what

we did at another, when we recollect or are conscious of the action." Locke, however, expressly says—"Person is a forensic term, and that it belongs only to intelligent agents capable of a law and happiness and misery: a person therefore is responsible for his act because he is at the time of judgment an intelligent agent, capable of law, happiness, and misery. This has nothing to do with consciousness. Men are forensically responsible for acts committed in drunkenness, of which they are not conscious. Personal identity so little consists in consciousness, that consciousness is daily suspended during sleep, without personal identity being affected,—so also in drunkenness, in somnambulism.

How clearly does Locke solve this difficulty when he says, that "it arises rather from the names being ill used, than from any obscurity in the things themselves. For, whatever makes the specific idea to which the name is applied, if that idea be steadily kept to, the distinction of anything, into the same or divers, will easily be conceived, and there can arise no doubt about it."

Now, what makes the specific idea, depends in each particular case upon the purpose with which we are thinking, or for which we apply names. Thus, in the case of the willows; the offset is not the same as the parent, if our purpose in speaking of them be a selection of woods for use, their place in the landscape, the right of ownership perhaps, or the identity of materials. It is the same, if we make continuity of vital action and identity of organization a definition of the word "same;" and if the phrase be used for the purpose of explaining a fact in physiology. So the man is not the same as the boy, if we are talking of the changes produced by the development of the organization: he is the same, if we talk of his social rights.

Turkey and the Turks. By J. Reid, Esq. Tyas.

Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia. By the Rev. H. Southgate. 2 vols. New York, Appleton; London, Tilt.

Sir John Malcolm relates an anecdote of a British sailor, who resolved to prepare an account of the countries he visited, and accordingly procured a journal, ruled, divided, and headed in the form of questions—such, perhaps, as have since been issued by the Geographical and Statistical Societies. His notices, it appears, though laconic enough, were comprehensive; for under the head "Inhabitants of Muscat," he simply recorded, "as to their manners, they have none, and their customs are very beastly." Mr. Reid has followed the example of the sailor, in his account of the Turks and their institutions. He seems to think that it is sufficient to prove a difference between outward life in Turkey and England, to justify a sentence of condemnation on the Osmanli,—forgetting that all outward observances have reference to the inner life of a people, and that to judge of a nation by isolated customs is scarcely less absurd than to form an opinion of an individual from the clippings of his hair and the parings of his nails. The Rev. Mr. Southgate is a traveller of a different description; and we recommend the honest confession with which he prefaces his account of Turkey to the consideration of all future describers of the East:—

"At the end of my first month's residence in Constantinople, I might have promulgated my opinions on Turkish institutions and customs with the utmost confidence. At the end of three months, I began to perceive the fallacy of most of my conclusions; and when six months had passed, I found that I knew next to nothing of the object of my study. But one useful lesson I had learned. I saw that my first judgments had been inaccurate, because they had

been formed from a false position. I had begun to study the East with a Western mind. I had applied a standard of judgment which necessarily presented a false measurement. Maturer observation showed me the incorrectness of my results, and led me at once to the cause. I had assumed the office of a judge without having learned the rules of right judgment. I was framing opinions upon the institutions and character of a people of whose peculiar genius I knew nothing. My mind was in utter confusion, which only increased as I proceeded. I was compelled, therefore, to retrace my steps, and to take the humble position of a learner before I presumed to exercise the office of a judge."

Mr. Southgate was employed as a missionary in the East by the American Episcopal Church; and, at the very outset, he found that the conversion of the Mohammedans was not quite so simple an affair as it had appeared to him before he entered on the actual business of his mission. Every religion that has been long established interweaves itself with all the institutions of public and private life—it becomes part and parcel of the law, the administration, and the varied relations of society. The missionary, consequently, requires that his convert should not merely abandon Mohammedanism or Brahminism, but that he should also cease to be a Turk or a Hindoo. Religious reformation is scarcely practicable without a change of civil institutions; and, at the same time, civil institutions necessarily result from the intellectual and moral condition of a people.

Impressed with these considerations, Mr. Southgate resolved to study the Turkish character systematically. He exhibits Mohammedanism in its original simplicity as first preached at Mecca, and points out the successive corruptions introduced by tradition; from this analysis he shows that the elements of a change from Islamism to Christianity may be found in Mohammedanism itself; and that it would be a wise course to aid the Turks in purifying and renovating their own religion, trusting to the influence of intelligence and education for its eventually unfolding itself into Christianity. It is of some importance to bear in mind, that the difficulties to the conversion of Mohammedans do not so much arise from the Koran, as from the *Sunnah*, or glosses and interpretations of commentators, which were necessary to accommodate a system of legislation designed for a pastoral race, to men of far different habits in a settled community:—

"To study the religion aright, it is necessary, indeed, to make a distinction between it as it exists among the learned and as it is found among the multitude. Among the former, it appears involved in an endless maze of petty usages and casuistical distinctions, which it would seem utterly impossible for any human memory to retain. Among the latter, it appears in the rigid simplicity of a single article of faith and a few religious observances. It is by this last quality that it maintains so easily its hold upon the minds of the many. A child learns at home or from his teacher to repeat his creed and to enumerate the five duties required of him as a Mussulman. He is shown how to perform his ablutions before prayers. He imbibes the spirit of his religion from its manifestation in the society of his own people, and gathers some superficial knowledge of its ceremonial from the vague information which is floating through the community. With this he contents himself, unless he becomes a student."

It is very doubtful whether, if we succeeded in tearing the Turks from their own religion, we could be certain of bringing them to ours. Mr. Southgate declares:—

"The present influence of Europe upon Turkey tends most strongly to infidelity and licentiousness—an infidelity worse than Islamism, and a licentiousness more to be deplored than polygamy."

Our missionary, after a long residence at Constantinople, was led by circumstances to undertake a journey into Persia; on his road he

received many proofs that the influence of Mohammedanism was on the decline, and that its chief strength rests in the Ulema, or body of lawyers and divines that reside in the capital. He found the mosques everywhere crumbling into ruins, without any attempt being made for their reparation; and he heard praise bestowed on many of the reforms which he had been led to believe the most offensive to Turkish bigotry.

An opportunity having offered of making a visit to the lake and city of Van, Mr. Southgate turned from the ordinary route pursued by travellers, into a country rarely explored by Europeans, and which is generally avoided, even by the most enterprising, especially since the murder of the geographer Schultz. His general account of the Kurds does not differ materially from that given by Mr. Fraser; but some of the cities which he visited are very superior to what might have been expected from the general condition of the country. The following is the description of Bitlis:—

"Bitlis cannot fail to interest and surprise a stranger at first sight. Its picturesque situation among the mountains, and the singular internal appearance which the peculiar construction of its buildings gives it, make it entirely unlike most other Eastern towns. The mountains form three deep valleys, which come down from the north, south-east, and west, to a junction where the city stands, extending its arms up into each of them. Three little streams, following the same course, descend, unite, and flow off together in one river emptying into the Tigris, which is said to be twenty-four hours distant. The streets of the town run in terraces along the steep sides of the valleys, and the passenger in looking up is often surprised to see houses and walls above his head. Most of the houses have gardens attached to them, which give to the city, from some points of view, the appearance of a paradise in the midst of bare and verdureless mountains. The mosques, houses, garden walls, and every other structure about the city, are built of a fine kind of sandstone, with which the region abounds. It is cut into cubic blocks for building, and imparts to the city an air of remarkable regularity and solidity. In some houses, the interior as well as the exterior walls are of this same stone. The streets of the city are ill-paved, though something better might be expected where so cheap and excellent materials for paving abound. The position of the town renders many of the streets steep and difficult. In riding through them I was sometimes compelled to dismount, in order to make an ascent. The bazars are extensive, covered, and well filled. They are built of stone, and the different parts of the interior show some management in the separate disposition of the various kinds of merchandise and trades."

The beauty of the lake Van has been celebrated by every Armenian writer, both in prose and verse. Historians interrupt their narrative, and divines stop in the midst of their most serious dissertations, to praise the "Queen of lovely waters," as they fondly term it. A great portion of its celebrity may, perhaps, be attributed to its being unique in that part of Asia; but, even after all reasonable deductions, its scenery appears not unworthy of the admiration it has received:—

"Just three hours and a half after mounting our horses in Bitlis, and two hours after leaving the road to Moush, John, who was riding a few paces in advance, announced that the lake was in full view. Overjoyed at the sight of blue water, he cried out, as he first caught sight of it, *Stamboul! Stamboul!* It was in truth as glorious a prospect as could greet the eyes. It opened full upon us in an instant. On the right of it was a barrier of tall rocky mountains rising in successive peaks, crowned with snow. Here and there, from their base, a promontory was running its long nose far out into the water. On the left of the lake, the land sloped gently upward, broken into hills, which were the continuance of the Nimrod range, and which ended in the majestic form of Subhan, clothed far down its side with a robe of pure white. Between these two sides lay the lake, stretch-

ing off from us to the east. Its calm surface was reflecting the deep azure of the sky. Its gentle repose mingled in most impressive harmony with the awful grandeur of the mountains, and the hush of stillness reigned over all like the presence of a spirit."

The city of Van, said to have been erected by Semiramis, is celebrated for its wall of natural rock, so regular, as to have been described by many as an artificial structure. Some of the excavations in this rock appear to be not unlike in character to those of Petra. They are said to have been examined by Schultz, who was preparing a full account of them just at the time of his lamented death. The briefer notice by Mr. Southgate rather stimulates, than gratifies curiosity:—

"One day as I was wandering in the garden of an Agha of the city, on whom I had called to gather some information respecting the state of the medreses, and whose gardens lay at the foot of the rock, near its Western extremity, I observed some distinct traces of a flight of stairs, which had led from the town up the face of the rock, out of which they were cut. They were evidently intended to conduct to apartments above. The doors of the apartments themselves were visible, looking out of the solid surface of the rock, and inaccessible, also, excepting by ropes, either from above or below. In their vicinity whole apartments have evidently been destroyed, since what were once their interior faces now appear without. The ruin seems to have been the work of man, and is doubtless the same which Tamerlane is said to have effected, after taking the city. History records that he found here certain structures of great solidity, which he determined to destroy. Bands of his soldiers, practised in the work of extermination, laboured four months under his direction; but the task exceeded their power, and they were compelled to leave it partially accomplished."

The interest attached to poor Schultz's fate induces us to extract the few particulars gleaned by Mr. Southgate:—

"During my interview with the Pasha, he gave me considerable information respecting Schultz, who had visited the city several years before, and spent a month in his researches in Van and the vicinity. The Pasha described him as, in stature, the tallest man he had ever seen. He travelled through the country in lordly style, making magnificent presents wherever he went. He was accompanied by an interpreter, several servants, and no less than seven sumpter-horses. In this manner he went into Kurdistan, where, doubtless, that upon which he depended for his security proved his ruin. His display of wealth tempted the cupidity of a Kurdish Bey, who was entertaining him. His host dismissed him, when he was ready to depart, with a powerful guard, ostensibly as a mark of consideration and honour; but he gave the escort secret instructions to murder him on the road. On the second day of their march, the chief of the party invited him to turn aside, on pretence of visiting some ruin near at hand. As soon as they had reached a convenient place, the guard fell upon him unawares, and before he could offer resistance, despatched him on the spot."

Mr. Southgate's account of the Persians adds little to the information which we already possessed. He thinks that the present Sháh is not the best sovereign for a country in which all the ancient institutions are crumbling into ruin from their inherent rottenness, and where neither religion nor morality have sufficient efficacy to give a sanction to a new system. The Persian character for virtue of any kind cannot be lowered in the estimation of those acquainted with the country; but we think that Mr. Southgate underrates both the capabilities and the chances of improvement. The scene between the missionary and Melik Cassam Mirza, the governor of Tabriz, and uncle of the reigning Sháh, is rather amusing:—

"He turned the conversation, at once, to the subject of education, and went on to detail his past efforts and his plans for the future. He had established a school, some six months before, in his own

village, in which he intended that instruction should be given in Persian, Armenian, French, and English. The principal was an Armenian, who had been educated in Bishop's College, Calcutta; but, although a man of ability and learning, his management of the school had not been altogether satisfactory. He wished now to procure a teacher from America; he would prefer a physician, but would be content with any one competent to the duty. He had desired to see me, hoping that I might aid him in accomplishing his object. His school, he said, was only a commencement and a very humble attempt. He had not the means to accomplish all that he was ambitious to undertake. 'This is a vile country,' he exclaimed, 'there are great difficulties in the way, and I am not Shah.' He was determined, he said, to make a dictionary of the Persian and English, as soon as he was qualified for the undertaking. The Shah had written to him, approving highly the plan of his school, and he was entertaining sanguine hopes of royal patronage. He spoke freely of missionary operations in Persia, and expressed his opinion that we should not engage in personal controversy, or circulate books of a disputatious character. He said that much was to be feared from the Mollahs, and that the only safe course was to instruct and enlighten the people gradually. I offered to visit Shishevan and examine the state of the school, promising, if I should consider the project a feasible one, that I would render him all the aid in my power. He demurred strongly to the proposal, and seemed to entertain some secret aversion to my knowing the exact state of things. I left him, therefore, with a general expression of my interest in his efforts, and of my desire to promote the cause of education in Persia."

A far different account was given by the teacher, who is favourably known to Orientalists, by his translation of Heber's Palestine, and some other English poems, into Armenian verse. He had neither salary nor pupils: the prince pocketed the one, and employed the others as beaters in his constant hunting excursions:—

"The teacher affirmed that the peace of his own family was endangered by the habits of the boys, for they were all addicted to vicious courses. An Armenian female, connected with his family, had been enticed into the Prince's harem, and was detained there against her will. The Prince had written to the Shah soon after the establishment of the school, and the Shah had sent him, in return, a letter full of sweet words, but without the more substantial accompaniment that the Prince had expected. From that time, his interest in the school began to decline. The teacher had long meditated an escape, but fearing lest the Prince should find means to detain him, he had not communicated to him his intention, and, at length, had found an opportunity of absconding privately. He declared that he would not return to the Prince until all arrears had been paid; and, as this was a hopeless condition, he was ready to try his fortunes elsewhere."

We have had many descriptions of Persian cities, but very few of the rural population; and we therefore quote Mr. Southgate's account of a Persian village:—

"A Persian village is always a collection of low mud-houses, with narrow paths running irregularly between them. A site is generally chosen near some watercourse, about which trees are planted, thus giving to the scene, from a distance, a pleasant aspect. But there is seldom anything inviting within. The houses are poor and filthy, and the inhabitants often squalid and wretched in appearance. The same national characteristics are not found so strongly marked in the villages as in the towns. The habit of lying is universal, but the villagers have not the same cunning and adroitness in deception as the inhabitants of cities. Neither have they the excellences commonly attributed to the national character of the Persians. They are exceedingly ignorant and debased in intellect, and a more stupid and witless people I have never seen in any country. The women, especially, seem to be at the lowest degree of humanity. They are, for the most part, poorly dressed, ugly, and filthy, particularly the old. The children go clothed in rags, and generally without enough of these to cover their nakedness. Sometimes they are entirely

destitute of clothing, and may be seen wallowing about in the dirt like little brutes."

Mr. Southgate returned to Turkey through Bagdad. He found the ancient city of the Khaliphs fast sinking into a desert: plague, pestilence, famine, inundations, and war have united for its destruction, and, ere long, it is probable that this great metropolis of the Saracens will be, like Babylon and Nineveh, a disputed site, and an empty name.

Mr. Southgate's attention was chiefly directed to the religious condition of the countries through which he passed; and he has examined the subject with the sagacity of a philosopher and the piety of a Christian. It would be easy to find more amusing descriptions of the East;—but there are few more interesting or more instructive.

Memoirs of the Court of England during the Reign of the Stuarts, including the Protectorate. By John Heneage Jesse. Vols. III. and IV. Bentley.

IN the preceding volumes of this work, there was little deserving special notice, either for praise or censure: the character of James was drawn with reasonable accuracy, while the sympathy with which Mr. Jesse viewed the sufferings of his unhappy son, unconnected as it was with abuse of the opposite party, was creditable to his feelings. In the present, however, he has made ample amends for his former liberality toward the actors in the "great rebellion"; and his account of the "arch traitor" Cromwell and his family might form an admirable pendant to those memoirs of Napoleon with which, some thirty or forty years ago, Mr. Lewis Goldsmith and others used to enlighten the minds and inflame the loyalty of the confiding public. It has generally been the custom with writers of memoirs, first to give the events and incidents in a man's life, and thence to deduce the estimate of his character; but Mr. Jesse loves "Jedburgh justice"—hang first, and try after—first gives us a laboured summary of Cromwell's character and conduct, and then proceeds to his "birth, parentage, and education." The following is the conclusion; and the italics and notes of admiration are the author's:—

"That a mere country gentleman, without wealth, person, eloquence, and the many accomplishments by which the world is captivated, should have destroyed an ancient monarchy, and have brought his sovereign to the scaffold; that, at a period of life when most men prepare to retire from the stage, he should have come forward and thrust aside the many great and wise men who already occupied the arena; that he should have won battle after battle, and have reduced a powerful empire by the sword; that the mere servant of the domineering Commons should rise to be their master; that he should have created a peerage, and nominated parliaments at his will; that he should have raised the national glory to a pitch of splendour unexampled in its annals; that the princes of the earth should have trembled at his word; that he should have been able to bequeath three kingdoms with his dying breath; and that the terror of his name should have ensured the succession—who is there whom even so passing a summary of greatness will not strike with admiration and wonder? But, alas, that such a catalogue of splendour should be tarnished by pettiness and infamy! His purple is the gore of his sovereign. We strain our eyes to the summit of the column on which he stands;—the pillar is a composite of human weaknesses; the *reliefs* are the disasters of his country; and what consolation is it that the suppliants at its base were the rulers of the world!"

After such a flourish, the reader could expect no other than "Enter Prologue, in a threadbare velvet cloak,"—and threadbare enough is the narrative of the boyhood and youth of Cromwell. His orchard robberies, the often-refuted story of his quarrel with King Charles, (who was in

Scotland at the time it is said to have happened,) his distaste for literature, his "roystering" habits, his robbing of dovescoats, (which rests solely on the worthless authority of Heath,)—all these shadowed forth the iniquities of his after career. Then we have a refutation of the story of his having been a brewer, which, if it proves anything, proves that he was a brewer,—and the tale, now known to be without foundation, of his being on the point of setting sail for America, and stopped by Order of Council. We are next treated to two pages in celebration of Cromwell's "ruby nose;" while his military career, including Marston Moor and Naseby, is disposed of in not quite four pages. His conduct in Ireland is characterized as "almost without parallel in the annals of barbarity;" the pursuit of the Scotch after the battle of Dunbar is authoritatively stated to have been "as needless as it was cruel": and, after Haselrigge's apocryphal account of the sufferings of the prisoners (Haselrigge, whose abuse of his former associates was the price paid for his restoration to court favour,) our author concludes thus:—

"Shortly afterwards they were sent by the parliament to work as slaves in the West Indies; a horrible refinement of cruelty, considering that their only crime was their loyalty. Had the rebels of Culloden or Preston Pans been similarly dealt with, we can imagine how monarchy would have been execrated by the friends of freedom. But it was only the poor and friendless whom the Parliament thus tyrannized over, for their treatment of the better class of prisoners was seldom unnecessarily severe. History has shown us that the patriot is often the worst enemy of the lower orders, and that it is better for the poor man to gain his livelihood even by weaving purple for a despot, than to trust for emancipation to the delusions of republicanism."

What stuff is this—"Weaving purple for a despot" is, we admit, no bad employment for a poor man, provided he is paid for it; but despots, unfortunately, have been in the habit of forcing people to work, without payment, or at least with very inadequate payment; and this has been the cause of nine-tenths of all popular insurrections. But is Mr. Jesse really ignorant of the cruelties perpetrated during the wars in the Low Countries by the Royalist general, the Duke of Alva, or in the German wars under Wallenstein and Tilly, or in the wars of the Palatinate, or on a hundred other occasions, that he thus leads the world to believe that the only monster of cruelty was an Englishman?—has he never heard that it is "the custom of war" to follow up its victories, and that sorrow and suffering must follow in its train? Were there no cruelties perpetrated after the battle of Sedgemoor?—is all that history records of the proceedings of the Kirks and the Jeffreys as worthless as half the anecdotes in his own volumes?—and why, if Monarchy would have been execrated had it followed the example of Parliament, and sent prisoners taken in battle "to work as slaves in the West Indies"—why, we ask him, is it not execrated, for where did Monarchy send the prisoners taken at and after that very battle?

That Cromwell "exerted himself personally, and in every possible manner, to insure the execution of Charles," is laid down as an axiom, on the testimony of the witnesses brought forward on the trial of the regicides; and the evidence of Wayte, Huncks, and Ewer is adduced in proof—perjured wretches, who escaped the gallows only at the price of bringing worthier men to it.

With the elevation of Cromwell to the Protectorate, Mr. Jesse is indignant; and that any ruler save a "crowned king" should have a court, appears to him downright heresy. It is, however, consolatory to him to know that there was "a gloom about its precincts, which was relieved neither by dignity or elegance." We

should like to know the degree of "dignity and elegance" displayed in the court of the "Merry Monarch," when king and ministers were "all made drunk, and in a maudlin pickle," and maids of honour roamed about in the graceful disguise of orange wenches. We are next told, that Cromwell's foreign policy was "indifferent" (!), and yet that Spaniard, French, and "the crafty Mazarine, trembled at his name." We really need, after this, an explanation of the meaning of indifferent policy. It is a great trouble to Mr. Jesse that this "arch hypocrite" died in his bed. He, however, takes care to inform us, that he was miserable (a "fact" which may be doubted); and he seems to have a loyal opinion of his own respecting the storm which raged when Oliver died. Really, when we find that Satan grinned upon the tapestry in the very chamber where he was born, and that a storm (always believed to be of infernal origin) graced his exit, good loyal folk may well be excused for hinting their opinion that "Nol and old Beelzebub," as the Cavalier song says, were good friends to the last. The splendid funeral procession which graced the obsequies of Cromwell, is described with a mixture of wonder and indignation; but that the waxen effigy of the Protector should have had a "shirt of fine holland laced," and "surcoat of purple velvet, richly laced with gold lace," seems unbearable—for what has a republic to do with splendour? We would recommend to Mr. Jesse's notice the republic of Venice: she "queened it," we must believe, after a right royal fashion. "As time rolled on," says our author, "the tarnished gold and worm-eaten velvet must have suggested some strange reflections to the moralist." Unfortunately, however, neither the worm had time to eat the velvet, nor the moralist to sentimentalize thereon, for the gorgeous pageant was swept away in little more than two years. Still, it was an insult to the "mighty dead," that Cromwell should, even for a short period, have rested among them:—

"There must have been a striking contrast in those fading fopperies, to the substantial and time-honoured monuments which frowned on them around: it was the difference between usurpation and monarchy. In that still and solemn pile, in the cloistered gloom of night, imagination might almost picture to itself a Henry or an Edward rising from his marble tomb, and opening his iron arms to grapple with the intruder. It would indeed have been an insult to the mighty dead, had Cromwell,—the destroyer of monarchy and the murderer of its last representative,—been permitted to mingle his ashes with theirs. But our ancient monarchs 'they sleep well,' and Cromwell is beneath the gibbet at Tyburn."

And it is in the year 1840, at the very time when the King of the French has just despatched ships to traverse half the globe to bring home the remains of an undoubted usurper as Cromwell, that they may be interred with all honour among princes, that an English writer thus publishes his approbation of so disgusting and dastardly an act as the exposure of the bodies of Cromwell and Ireton on the gibbet at Tyburn! But so it is; and with an account of that disgraceful proceeding, and a page and a half of virulent abuse, this delectable memoir concludes.

An account of Cromwell's wife follows, in which the chief information is drawn from such valuable works as Heath's 'Flagellum,' and the 'Court and Kitchen of Mrs. Joan Cromwell.' In the life of her daughter, Mrs. Ireton, we are treated with a veracious episode, how this "gloomy enthusiast and bigoted republican" actually commenced an intrigue (!) with the Duke of Buckingham, which was only broken off by the disgust which he felt for her. The gross extravagance and malignity of the story induced

us to seek for the book from whence it was taken, and which was entitled, in the notes, 'Madame Dunois' Memoirs.' After a long search, we discovered it; and we give the title at full length, that the reader may judge of the value of this authority, which our author has quoted on some dozen or more occasions. It is a small octavo, printed on Grub Street paper, and in Grub Street type, and entitled, "Memoirs of the Court of England in the Reign of Charles the Second, containing the Amours of that Prince, the Duke of Monmouth, the Earl of Argyle, of Buckingham, of A—n, Earl Oxford, Earl Grey, by the Countess of Dunois, author of the ingenious and diverting Letters of the lady's travels into Spain; to which is added the lady's packet of letters, taken from her by a French privateer in her passage to Holland, supposed to be written by several persons of quality. London, 1708." Thus, upon the sole testimony of what is evidently an obscure, scandalous catchpenny, a woman, to whose high principles the most sensible royalists themselves have done justice, is to be held up as an example of shameless depravity. Should Mr. Jesse continue his researches to the times of Queen Anne, we would recommend to him 'The New Atlantis,' as a work much after his taste, and of equal historical value.

As nothing is omitted which could cast discredit on the Protector or his family, so whatever could exhibit Charles the Second in a favourable light is brought prominently forward. Still Mr. Jesse occasionally tells more than is exactly to his credit. Thus—

"The voyage was a prosperous one, and on the 25th of May the heights of Dover were perceptible. 'I conversed,' says an anonymous writer, 'with some of our seamen who brought over King Charles in the Naseby, and they told me the first time they had ever heard the Common-prayer and God-damn-ye, was on board that ship, as she came home with his Majesty.'"

"In social life," continues our author, "we can scarcely imagine a companion more fascinating than Charles, or a circle more brilliant than that which surrounded him." The following specimens of this fascination and brilliancy may edify our readers:—

"He loved what may be called fun as much as the youngest of his courtiers. On one of his birthdays, an impudent rascal of a pickpocket had obtained admission to the drawing-room, in the garb of a gentleman. He had succeeded in extracting a gold snuff-box from a nobleman's pocket, and was quietly transferring it to his own, when, looking up, he suddenly caught the King's eye, and discovered that he had been perceived by his Majesty. The fellow, aware, in all probability, of the King's character, had the impudence to put his finger to his nose, and winked knowingly at Charles to hold his tongue. Shortly afterwards, the King was much amused by perceiving the nobleman feeling one pocket after another in search of his treasure. At last, he could resist no longer, and looking about him, (probably to make certain that the thief had escaped) he called out to the injured person,—'You need not, my Lord, give yourself any more trouble about it: your box is gone, and I own myself an accomplice: I could not help it, I was made a confidant.' * * * An account of one of his debauches after a hunting-party in 1667, is amusingly detailed by the gossiping Pepys. It was related to him by Sir Hugh Cholmely, who was present. 'They came,' he says, 'to Sir G. Carteret's house at Cranbourne, and there were entertained and all made drunk; and being all drunk, Armerer did come to the King, and swear to him: "By G—, sir," says he, "you are not so kind to the Duke of York of late as you used to be."—"Not I?" says the King; "why so?"—"Why," says he, "if you are, let us drink his health."—"Why, let us," says the King. Then he (Armerer) fell on his knees and drank it; and having done, the King began to drink it. "Nay, sir," says Armerer, "by G— you must do it on your knees." So he

did, and then all the company: and having done it, all fell a crying for joy, being all maudlin and kissing one another; the King the Duke of York, and the Duke of York the King, and in such a maudlin pickle as never people were."

"July 29th, 1667.—I was surprised at seeing Lady Castlemaine at Whitehall, having but newly heard the stories of the King and her being parted for ever. So I took Mr. Povy, who was there, aside, and he told me all,—how imperious this woman is, and hectors the King to whatever she will. * * * She is fallen in love with young Jermyn, who hath of late been with her oftener than the King, and is now going to marry my Lady Falmouth: the King is mad at her entertaining Jermyn, and she is mad at Jermyn's going to marry from her, so they are all mad; and thus the kingdom is governed.—August 7th, 1667.—Though the King and my Lady Castlemaine are friends again, she is not at Whitehall, but at Sir Daniel Harvey's, whither the King goes to her; and he says she made him ask her forgiveness upon his knees, and promise to offend her no more so; and that, indeed, she did threaten to bring all his bastards to his closet-door, and hath nearly hectoring him out of his wit."

Some of the instances which are adduced of Charles's "right feeling and kindness of heart" are not less amusing:—

"Sir John Reresby, in his Memoirs, pays a passing but agreeable tribute to the King's real kindness of heart and consideration for others.—On the 1st of March," he says, "the King went to Newmarket, and I followed him a few days afterwards; when the weather being very unseasonable and dirty, and walking about the town with his Majesty, he observed, that my shoes were but thin, and advised me to get a stronger pair to prevent my catching cold; which, though a trivial remark in itself, may serve for an example of that Prince's great goodness and care for those persons that were near him, though ever so inconsiderable."

The fourth volume consists of memoirs of the thirteen illegitimate children of Charles, of his eight acknowledged mistresses, an account of James the Second, his two wives, his five mistresses, and his two illegitimate children, besides short notices of the court beauties and the court profligates of this "brilliant period." De Grammont, Pepys, and the afore-mentioned Memoirs of Madame Dunois, have furnished the greater part of the materials; but in this volume, as in the former, no attempt is made to discriminate between conflicting statements, or to ascertain the degree of credit to which the anecdotes are entitled. In brief, the work is mere patchwork; and, notwithstanding Mr. Jesse's zealous endeavour to set off to the best advantage the restored monarch and his associates, no right-minded person can rise from the perusal of it without a strong feeling that the gloom of the Protectorate, with Thurloe, and Marvel, and Milton, was preferable to the brilliancy of a court which boasted a Castlemaine, a Sedley, and a Brouncker among its chief ornaments.

A Summer amongst the Bocages and the Vines.
By Louisa Stuart Costello.

[Second Notice.]

"A more brilliant, cheerful, agreeable, or beautiful town can scarcely exist in France," than Nantes, at the entrance of which the leaf was turned down, and the book shut, last week. Every street teems with those historical recollections, which our authoress knows so well how to collect and to frame, in picturesque and not undramatic language. "On these quays," she says, "was proclaimed, by the sound of trumpets, the death of Tristan le Leonis, the unfortunate lover of the beautiful Yseult," well known to all ballad lovers, as the nephew of the renowned King Mark of Cornwall. Here, too, are memories of Heloise and Abaylard, but of another cast than those in which the sentimental students of love-chronicles have been used to delight. "The pensive nun" is commemorated in Breton

tradition as a sorceress; and a very curious poem, descriptive of her foul and murderous incantations, is here given, from the collection of M. de la Villemarqué. The Cathedral of Nantes—a magnificent building—contains the tomb of Francis the Second, Duke of Brittany, and his two wives, Marguerite de Foix, and Marguerite de Bretagne, “together with the heart of his daughter, the Duchess Anne, enclosed in a heart of gold”—a piece of monumental antiquity, which fortunately escaped revolutionary fury. The castle, too, has its tale. Built in the year 930, it was subsequently enlarged by Francis the Second, and the Duke de Mercœur, who built “two bastions and a rampart, sculptured on which is seen the double cross of Lorraine.”

“It was from this bastion that the Cardinal de Retz, confined in the château by order of the king, escaped, in 1665. The particulars of this escape are curious. Every evening the Cardinal was in the habit of taking the air on one of the platforms of the castle which looks over the Loire. The day agreed on for his attempted escape, an abbé, who was his friend, came, bringing with him, under his robe, a rope and a thong; the rest of his friends stationed themselves beneath the bastion, feigning to have brought their horses to water at the pond; but as in this position they could not see the place where the prisoner was to descend, they stationed a priest in a meadow on the opposite side of the river, who was to throw his hat three times in the air when he had ascertained that the Cardinal had effected his descent. When de Retz and his attendants were assembled as usual on the bastion about eight o'clock in the evening, he pretended to feel thirsty, and sent one of his people to fetch wine; he drank a glass, after which, those in his confidence made signs to the guards that they should empty the bottle, and appearing to dread their master's perceiving them, they drew it behind a tower, and began to drink. Meantime, the Cardinal hastily divested himself of his red robe, which he placed on a stick between two turrets, so that if the sentinels had glanced that way, they would have imagined him to be engaged in his usual occupation of observing the promenaders on the Motte Saint Pierre. He then had himself tied round by the cord, and fixing the thong, he swung himself over the battlements, and his people lowered him down the tremendous wall. At the sight of this fearful manœuvre, the priest stationed opposite was so terrified that he lost all presence of mind, and forgetting to throw up his hat, he fled away from the spot with all speed. His friends, however, perceived that the Cardinal had contrived to reach the ground, and hastening towards him, mounted him on a horse, which, proving too skittish for him, threw him on the pavement. This accident attracted many persons to the spot, and his people were obliged to use much exertion to prevent his being recognized and surrounded: they placed him on another horse, which he sat with infinite difficulty, for his shoulder was dislocated, and he was in extreme pain and perplexity. At length, he found himself in a boat, where the Duke de Brissac, and the Chevalier de Seigné were waiting for him; they lost no time in continuing their flight, and sometimes on the river, sometimes on horseback, he arrived, at the end of four hours, at the château de Beaupreau, where the Duchess de Brissac received him, though it was this very lady whom he had formerly endeavoured to carry off, with the project of marrying her in Holland. He was afterwards enabled to escape to Rome, where he was at length secure.”

“It was at Nantes,” continues our authoress, “that the unfortunate Mary Stuart first set her foot on French ground.” The picture gallery of the town, described as precious in its contents, and excellent in their arrangement, has a singularly fine and well preserved portrait of poor Mary's rival and persecutor, our Virgin Queen. *Apropos* of Nantes, too, Miss Costello recalls,—but who had forgotten it?—the sprightly description given by Madame de Seigné of her visit, when received at the little postern door of its immense castle, “at the very spot where our cardinal escaped,” by “M. de Lavardin, with five or six torch-bearers before him, accompanied by several

noblemen.” The latest *souvenir* of Nantes belongs to the romance of La Duchesse de Berri,—being the house where she so heroically endured incarceration behind the chimney;—alas, that the tale of her sufferings should have been turned into a “hissing and a reproach” by the most lame and impotent conclusion that ever wound up the history of a heroine! These objects of interest—these associations connected with the town—come before the traveller in a peculiarly agreeable form, owing to the remarkable cheerfulness and civility of its inhabitants.

A visit to Clisson, on the road to which haunted place Miss Costello first saw vines, was interrupted by a deluging shower. But our authoress has (as the old divines have it) *improved* the same pleasantly, for the good of her and our readers.

“We, therefore, made the best of our way back to our village inn, where we found most of our travelling companions already driven in by the rain, and occupying themselves in the only way which the place offered, namely, in endeavouring to make a dinner of slender and bad materials. Several *chauffettes* being pressed into the service to dry the dripping feet of many of the party, something like content began to prevail. We had observed the uneasy movements of a stout elderly gentleman, who, together with his wife, a remarkably dingy-complexioned person, appeared to be thoroughly *ennuyés*. After sundry visits, first to the garden, then to the street-door, in a vain hope that the deluge would abate a little of its fury after three hours, he seemed resolved on making acquaintance with us to relieve the torments of *le spleen*, which nothing seemed likely to dissipate. It could only have been the chance of finding something comic in our insular manners which could have driven him to this, for our faces were as rueful as his own. The next time we wandered listlessly to the open door, and gazed vacantly into the overflowed court, where stood our tantalizing vehicle, whose destination for Nantes was not till five o'clock, he addressed us in the following phrase, accompanying his words with a very meaning smile and jocose expression, which seemed to indicate that more was meant than met the ear: “Nod ust!” We were considerably confused, feeling that our classical knowledge was quite incompetent to meet that of our new acquaintance; but he quieted our fears by continuing his remarks in the same language, which we presently discovered to be English, and found that the cabalistic words he had used were intended as a piece of English waggery, and a comic congratulation on our not being annoyed during our journey by the dust.”

On leaving Nantes, Miss Costello began to trace the Loire from town to town. That fine river suffers sadly by the exhausting heats of summer, being then a broad expanse fuller of sand than of water. The isle of Biesse is noticed as having formerly been a resort of the pirates of the Loire,—La Papotiere, as “the pavilion of the famous minister of Francis II., Landais, who was here surprised when at supper, by his enemies, and obliged to fly.” Loroux Bottereau, beyond these islands, has its love-legend of the niece of “the celebrated Bishop St. Felix;”—in its castle, too, “the unfortunate John V., of Bretagne, was betrayed by the ambitious Marguerite de Clisson, widow of the son of Charles de Blois.” Then we come to Oudon, “a strangely dilapidated old place,” with a splendid castle:

“In 1526, this remarkable fortress was the abode of two brothers, Jean and Julien de Malestroit, who occupied their leisure hours in fabricating false money in this retreat, which money they found it very convenient to pass amongst their vassals as genuine, who were, *malgré eux*, forced to accept it with as little remonstrance as possible. Some of these persons, however, unable to support this novel species of tyranny, openly murmured at their masters; but still redress appeared impossible, when, just at the happy time, Francis I., by good fortune, passed through Nantes, on his return from Spain, and the affair reached his ears. The measures he

adopted were prompt, and the respectable chateaux were besieged in their fort by a party too numerous to resist, who took them prisoners, and carried them off to the prisons of Boufflay, where, after a trial, in which a long catalogue of crimes was proved against them, they were condemned and executed, their goods confiscated, and their estates sold, which, in course of time, passed into the house of Condé. * *

“The Loire beyond Ancenis spreads out broad and grand; on the opposite shore stretching far into the distance, the imagination follows the wild hills of La Vendée. We passed through the pretty bourg of Anetz, and observed some curiously built long-roofed châteaux; one which stood near the road was surrounded by a formally arranged garden, whose blazing beauties seemed endeavouring to overstep the prim bounds laid out for them; lines of small orange trees in bloom and fruit were ranged along the low wall and perfumed the air, and the house rose at the back with its inordinate length of slated lines, looking like an antiquated grandmamma ready to reprove the innovations of her family; while beside her stood the long straight unbending form of the maiden aunt in the shape of a thin tower, which seemed to belong to another age, and looked the shade of Grise-gonelle embodied. We came soon after to another chateau, beautifully situated, commanding a delightful view, with gardens, fish-ponds, and woods appertaining to it: we were then close to Varades, the scene of frightful struggles during the Vendéan wars, but now all calm and peaceful, and surrounded by a brilliant rainbow, within whose arch rose towers and trees and houses as in a framed picture. The village of Marillais succeeds, where formerly so many miracles were performed by Notre dame l'Angevine, that pilgrims flocked to her shrine in such numbers as to make the slaughter of a hundred bullocks no more for their nourishment than so many chickens: even at the present day crowds are still to be seen here on the Nativity of the Virgin; but it is the fair, not the miracles, that brings them. On a high hill is seen the majestic tower of Saint Florent le Vieil or le Montglonne, almost the last vestige of the once magnificent abbey raised by the piety of Charlemagne, and venerated through ages; here is to be seen the tombelle de St. Moron, where he slept for a hundred years, and where St. Florent retired after having driven out a whole host of serpents who disputed his right to usurp their abode. These legends, however, are seldom named here; we had left behind all belief of the sort in simple and imaginative Bretagne: the tremendous ravages of the Vendéan armies have long ago terrified the race of dragons, as well as miracle-mongers into the lowest caverns far beneath the shallow waters of the sparkling Loire, never to see the light of day again. Ingrande formed the ancient limits of Anjou and Bretagne, and as the sole separation was two poles on which were elevated the arms of the duchies, beside which was placed a huge stone, it is easy to imagine in those peaceable times the contentions that must have taken place on the borders, which borders were actually in the town itself. One cause of jealousy between the towns-people was comical enough. When the Duchess Anne became Queen of France she granted the right of *franc-salé* to the Bretons, who consequently paid for salt only two liards a pound, while the Angevins were obliged to buy at the rate of thirteen and fourteen sous. The streets being very narrow a contraband trade was constantly carried on out of the opposite windows. The less fortunate neighbours, who had not profited by these opportunities, were always busy watching the others and finding cause of quarrel in their indulging at breakfast in the luxuries of bacon, ham, or salt herrings. Though these disputes exist no longer, and no one interferes with his neighbour's *ménage*, yet the town of Ingrande is still divided, one part belonging to the Loire Inferieure, the other to the Maine and Loire. It is a pretty little lively town, with a very ancient church, and a splendid view round it. Here we were greeted by a charming wedding group, consisting of ten couples, all full of gaiety and spirits, neatly and prettily dressed, the women in dark petticoats and geranium-coloured aprons, and the men wearing their colours. We had not long left this lively party behind, before we were struck with a sight which, of all we had yet met with in the way of ruined castles, interested us the most, and when

we heard its history we could not help mentally congratulating the bridal guests that its former terrible possessor was no longer likely to peer out of his windows on the train beneath his turrets, or woe to the pretty bride! for how would she have escaped from the clutches of this worse Don Juan, the dreadful *croque-mitaine*, this chief of brigands, whose fame has spread from Indus to the pole; for who has not heard, in every language and in every clime, of the appalling name of Blue Beard! Yes, here lived *Barbe-bleue*, not as we know him, the Turkish husband of Fatima, and the butcher of the blue chamber, but in his French character, and in his real identity, as Gilles de Retz, Sieur de Laval."

There would be no end of our article were we to attempt the history of this monster, who figured, as our readers will recollect, in Mr. Leitch Ritchie's clever and forcible romance, 'The Magician.' Neither, lest our pilgrimage of the Loire be drawn out to a disproportionate length, may we linger at Champ-tocé, once again to tell how the Emperor Joseph the Second, while travelling in France under the name of the Count of Falkenberg, there assisted at a christening festival, and stood sponsor to the postmaster's child,—a *petite comédie* ready made for M. Scribe. Angers is a fine ancient town, full of "Shakspeare fancies," and with a cathedral remarkable in its architecture, as being completed on the plan according to which it was commenced, as having, exteriorly, no flying buttresses to support the immense expanse of roof,—and still, within, a vault, unproped by pillars, the columns being built into the walls, though the nave is fifty feet wide. Soon after Angers is passed, the *Levées de la Loire* begin:—

"The *Levé* is now a fine broad-paved road by the side of the river, bordered with rows of poplars and passing through towns and villages and rich meadows. One village, that of Tuffeaux, is remarkable for its immense quarries of sandstone (tuffa), which have been worked for twelve centuries, for the construction of most of the edifices on each side of the Loire. These quarries are at the present day actual catacombs, and it is unsafe to attempt to explore them. From this spot begins a very remarkable feature of these shores, and one which, when first seen, excites the greatest surprise. I allude to those subterranean habitations scooped in the rock, whose mysterious and picturesque appearance I at first thought a work of nature, but their frequent recurrence convinced me that the hand of man had formed them, and, as for leagues they constantly appear, not only by the river, but spread over the interior of the country, they ceased, of course, to excite astonishment, but had always the same interest, for nothing can be so romantic and curious as these caverns at every imaginable distance along the face of the rock, inhabited by all classes of people, from the beggar who finds a mere shelter, and the peasant who scantily furnishes his sylvan apartment, to the rich *bourgeois* who builds himself a summer retreat, and ornaments his wild haunt in every variety of way which his taste or fancy may suggest."

Miss Costello was delighted with Saumur, the next "station" of her pilgrimage. "It is difficult," she says, "to find anywhere a more sparkling, lively, pleasant view than the Place of the Hôtel de Ville. The bridge is one of the finest on the Loire:" the castle, with all its strength, wears a gay, not a grim military look, and the views are animated "by innumerable windmills, which whirl round on every little eminence, and look like children's toys." Saumur has fine churches:—that of Notre Dame de Nantilly is hung round with quaint old tapestry, and possesses more than one curious relic: that of Notre Dame des Ardelliers owns a pretty effigy of Notre Dame de Bon Secours, with a legend to match. In short, the town is interesting, besides being cheerful, and wearing an aspect of prosperity. M. de Balzac saw it through a glass of gloomier tint, when choosing it as scene for the trials of 'Eugénie Grandet,' and the avarice of her

father—a figure drawn with all the stern force of Rembrandt, but without Rembrandt's mellowness of colour. So agreeably engrossed, however, was Miss Costello with ancient legendary lore, that she had not a word or thought to spare for one of the most striking and powerful of modern stories. We forgive her this oversight for the sake of her sketches of the real characters she meets on the road. These are—

"The vigneron, who are a class quite apart from others; they are rich, industrious, sober, and respectable: keeping strictly to their own habits, marrying amongst themselves, and being altogether distinguished from their neighbours. A master vigneron, after his vintage is completed, and the husks of the grapes alone left, has boiling water poured upon them, and filling casks with this, allows the mixture to ferment until a drink is procured which is the strongest that either he or his men ever indulge in: they are never known to be intoxicated, or to exceed in any way the bounds of temperance; they are good masters, and honest in all their dealings: like the Bretons, they have peculiar and not very gallant notions with respect to the weaker sex. The women are so attached to their cows that they appear to feel an equal affection towards them and their children, and on the death of one their lamentations know no bounds: the men consider it beneath them to attend to the cattle, as they look on them as peculiarly the women's charge, who are also offended at being interfered with; nor do they, as in many parts of France, meddle with their husband's department, the care of the horses. A master of a family always addresses his wife by the familiar style of *tu* and *toi*, but she never forgets his superior dignity so much as to return his salutation but by using the ceremonious pronoun *vous*; the master and his sons take precedence of the mistress and the other females of the establishment; all the family, even to the lowest servants, dine at the same board in the Saxon style, with a divided part for the master, and all partake of the same very homely food, consisting of black bread and bacon. Before they separate, the master and mistress drink between them one small glass of *real* wine as a kind of grace cup to the rest, who then disperse to their occupations; the mistress sometimes eats white bread in case of illness. * * They are not in general long-lived, for it is a very fatiguing employment, and the necessity for stooping draws their figures strangely out of the perpendicular—sometimes it is painful to behold persons, not particularly aged, literally bent double and apparently walking on all fours! * * After the hours allotted to repose amongst all workmen, when the time is come to resume their duties, it is customary with the vinedressers to strike on their implements of labour, *tinter à la marre*, to call their companions together. In many instances bells do this office, and the proprietors of some of the largest vineyards have endowed churches for the privilege of having their workmen rung together at stated periods; this is called ringing the *tintamarre*. These rural signals serve also for other purposes; sometimes I have seen a hive of bees collected by the sound of the *marre*. In the time of conscription the vigneron had a custom of warning each other from vineyard to vineyard by the same sound of the approach of soldiers, and the reply extended itself rapidly along the line: the moment the troops were seen on the horizon, this warning told all the men to disappear in time. Shepherds also in the woods did the same on the approach of a wolf. This custom of warning by signs was practised in Gaul in the time of Cæsar. It was thus that the massacre of the Romans at Orleans by the Gauls was known in Auvergne between the rising and setting of the sun. At Blois, according to old usage, when it was time to leave off work, the cry was raised, '*Dieu pardoint au Comte Thibault*,' and at the same time the *marre* was struck with a stone. This was in grateful memory of a certain Count Thibault who introduced the custom in order to prevent the workmen from being forced to labour too long."

It is interesting to encounter these traces of the old picturesque ordinances for the division of time and the regulation of labour. They are still not wholly obsolete. When quoting (*Athen.* No. 635) Miss Lawrance's curious note, in which

the "boiling of a posset" is to be measured by a Paternoster, and "half an *Ave Marie*" is to stand for rest or pause, amid the four *mots* blown when "ye harte is ytake," we little thought that these usages might be still employed. And yet, the other day, a friend of ours at a German "brunnen" had this very Paternoster receipt quoted in her defence by the servant who had been reproached for not having boiled the eggs enough. So, too, we doubt not, that in by-places among the vineyards of the Loire, the benevolent Count Thibault may still be invoked at the close of the vintage day, though the memory of his services be forgotten. Pity that some old knight or ecclesiastic did not bequeath, as a precept, to his vassals or children, that a well-kept road is an excellent and worshipful thing. Miss Costello, though by no means prone to complain and take exceptions, declares the entrance to Fontevraud little better than a water-course, and narrowly escaped an overturn in her abbey-chase.

Alas! for the splendid abbey of Fontevraud, the Lion-Heart's burial-place;—it has been of late degraded into a prison: the choir of the church only being now employed as a chapel. The interesting monuments it still contains are so well described that we must give the passage:—

"Raised about three or four feet from the ground, on wooden blocks, are placed four statues, three of which are at once recognised as Henry II. of England, and Elionore his wife, and their warrior son, Richard Cœur de Lion; beside the latter reclines a delicate female form, which is either his wife Berengère, or the widow of his brother, John Lackland, antiquaries are divided as to which. It is impossible that any poet's description could better convey to the mind the impression of the actual appearance of Cœur de Lion in life, than this glorious effigy. As you gaze upon it, an involuntary awe creeps over you, and the frowning brow seems to contract still more, as if reproving the freedom which permits so near an approach to a monarch so powerful and so commanding. His forehead is the grandest I ever beheld—broad, open, and majestic, with straight brows knit firmly together, sternly, and somewhat fiercely; the upper part of the nose is finely formed, but, alas! the rest is defaced, yet, strange to say, the countenance is not disfigured. The eyes are closed, and appear well cut, though not very large; the mouth is firm and handsome, the chin cloven and very finely rounded, the jaw powerful, 'the short curled beard, and hair flowing and thick, and the moustache fine. The shape of the head good, rather broad in front—the throat remarkably thick and strong, and the breadth of the chest prodigious. One hand remains, which is large and powerful, and admirably sculptured, as, indeed, is the whole statue: he wears a robe gathered at the throat, and a belt round the waist, but no appearance of armour; his feet, which are somewhat mutilated, rest on a lion, which is sufficiently apparent. A circlet with jewels surrounds his head, the hair is very dark auburn, and the whole, as is usual in statues of this and of earlier date, has been painted. His heavy mace lies by his side, an evidence of his strength and power."

We are next led to Chinon,—where Richard was brought to die, as Henry the Second of England had done before him. This castle is the "Windsor of the French," and, as such, preserved from dilapidation by a politic government. The drive thither is beautiful; though it may not be so eventfully varied for every one as for our authoress:—

"We had plenty of leisure to remark all the beautiful varieties of our way, for the little carriage in which we travelled, occupying the two foremost seats, so as to have an uninterrupted view, was conducted by a boy, whose age could not be more than twelve or thirteen, and who appeared to be in a state of enjoyment perfectly enviable; whether he had but lately arrived at the honours of a *conducteur*, or whether he was influenced by the extreme beauty of the morning, and resolved for once to indulge in uninterrupted happiness, certain it is that he had thrown all care to the winds, and all fear of overturn or misadventure to the fates, and all responsibility on his

horses; as, leaning carelessly back on his box, fastening the reins to a knob on the carriage, he abandoned himself to delicious thought, or rather absence of thought, and applied his ear diligently to catch the foreign sounds which fell from our lips as we conversed in English, or to join in occasionally when his countrymen and ourselves talked of the scene around. I never saw so perfect a picture of bliss as his gay laughing face exhibited, or such premeditated enjoyment as he seemed to be indulging in; meantime, the horses, who were strong and large, and not by any means loaded, took it as easily as their young master, and sauntered along at a pace more suited to contemplation than diligence. It was not till we had reached a charming turn of the road, which was here bordered with plum-trees, loaded with the delicious white plum of Touraine, and were passing through a village, that the sound of a clock suddenly dispelled in a moment his dream of joy—he started from his recumbent posture, seized his reins and his whip, and, with the startling exclamation of ‘Bon Dieu!’ bestowed a smart lash on the dormant animals, who were plodding onwards through a beautiful wood in unconscious ease. Not only was the young charioteer himself aroused, but some sharp voices, which he had not heeded before, now sounded in a higher key from the *interieur*, ordering him to hasten his movements, or we should not arrive at Chinon till night. At this awful surmise, terror seemed to give new energy to the arm of the lately happy idler—he stood up like one contending in a chariot race, and presently his well-directed blows and vociferous exclamations roused equal vigour in his steeds—with manes and tails flying, heads tossed up, heels flung abroad, and harness in disorder, on they rushed, as though some monster of the Loire had suddenly emerged from the waters, and driven them on like the coursers of Hippolytus. To every one now whom we met, our young *furieux* shrieked out inquiries as to the precise time of day, and by their jeers and laughter we at length discovered the cause of this sudden metamorphosis. If, like the victim of the wood demon, he had not arrived at the inn in the market-place at Chinon at a given hour, he had a fearful *amende* to pay!—for now the truth was apparent,—we were travelling in the *mail*, and he was the postman! Tramp, tramp, across the land we went, splash, splash, across the *lea*—when presently our animated young friend turned round to us with a glance of exultation; and, raising his whip-hand, he pointed to a distant height covered with trees—‘*Là voilà!*’ said he, ‘*et je me suis bien sauvé!*’ He could desecr, although we could not, the towers of Chinon, hailing him afar off, and now he knew that his anxiety might be at end, for he should arrive at the minute. For a time, as the road was level, he relaxed his speed, and we went quietly along, between

long line of poplars, till we reached the bridge, and there the magnificent towers of the gorgeous ruin of Chinon first burst upon our sight. Far up the height, crowning its very pinnacle, rose a pile of antique walls, one over the other, with an enormous donjon frowning over all; the clear, glassy Vienne bathing the foot of the stupendous rock into which the castle is built; fairy islands, covered with willows and poplars, appearing to float along the surface of the lake-like waters, and high above, hanging from peak to peak, a bridge, which seemed to connect two cliffs, whose steep and rugged sides descended perpendicularly into the river. Not long, however, could we contemplate this picture, glowing with the bright light of a summer morning’s sun; across the old bridge straight went our vehicle, regardless of a whole phalanx of waggons, market-carts, barrows, mules, and panniered donkeys, regardless of the shouts and remonstrances of the passengers, and the threats of opposing drivers: ‘Place! place!’ vociferated our hero of the post, as he drove before him man and beast,—coming violently in contact with a cart laden with stones, as he turned the sharp corner, we thought it was all over with our safety, but the strength of the springs resisted every obstacle, and our foaming steeds, and fiery guide, went thundering into the square; there an extraordinary spectacle awaited us; not an inch of pavement, in a very spacious *place*, surrounded with lofty and well-built houses, but was occupied by market people and their wares: heaps of fruit, flowers, vegetables; droves of pigs, sheep, calves; mounds of meat, cheese, butter, fowls, ducks,

geese, men, women, children, and dogs; all were mingled together so thickly that it seemed impossible to drop a pin between them. The men, some in large Spanish sombreros, some in ancient French cocked hats; the women in scarlet petticoats and aprons, and snow-white caps of various shapes; a bright blue sky above, a glowing sun over all; such was the market-place of Chinon, with its ruined, slovenly, wooden market-house, affording no retreat to the crowds who flocked round and near it; and through all this compact mass, hallooing, cracking his whip, and calling at the top of his voice ‘*Gare! gare!*—place! place!’ drove furiously onward our official friend, holding aloft the insignia of his office, the expected letter-bag. At this moment, the deep tone of the church bell of Chinon began to peal, and before the last stroke of eleven had sounded on the ears of the half crushed and trampled, screaming, scolding, expostulating, denizens of the market-place, the ‘conquering hero’ of the royal mail had stopped before the door of the principal hotel, and delivered his credentials to the attendants.”

Here, again, we must stop, and neither trust ourselves to enter the castle, or “les Caves Peintes,” the other lion of Chinon, so graphically described by Miss Costello. Enough, and more than enough ground, full of interest, remains to us for a third and final excursion under her guidance.

OUR LIBRARY TABLE.

The Young Prima Donna: a Romance of the Opera, 3 vols., by Mrs. Grey.—Few who frequent the Opera sufficiently reflect on the heavy sacrifice in happiness and morality, made by those who minister to their amusement; fewer still, it is to be feared, ever admit the consideration that the amelioration can only proceed from themselves—from mingled circumspectness and a generous toleration in intercourse with those who are weak, and yet tempted on every side. But so serious a subject is not to be filleted away in a brief notice of the last new novel: nor does Mrs. Grey’s illustration of the miseries to which an *artiste* may be subjected, either by its accuracy of conception or fidelity of detail, call for such comment. The fault of the book is, that in the excess of its sentimental pathos, the interest it excites is morbid; and the character it delineates, untrue to nature. The story lies in a small compass. A musical prodigy, daughter to a vain and silly woman, is early in life distinguished by the affectionate friendship of a noble family of Grandison amiability; and instructed in the principles of religion by the lonely, venerable clergyman, who, in novels at least, has been the father confessor and protector of so many in their hours of vicissitude and friendlessness. These halcyon days, however, are of short duration. Rosalie is pounced upon by an unprincipled and licentious Italian singing-master and speculator, who, to acquire entire control over her, marries her querulous mother, and carries her off to Italy. She is represented under such circumstances as passing through the ordeal of professional education, not merely unscathed, but absolutely with increase of refinement and delicacy. She is brought to England for her *début*, and for a time harshly secluded from her old noble friends; when she does resume her intercourse with them, it is to bring, innocently on her part, trouble, distress and perplexity both upon herself and her patrons: for she has fixed her affections, as might be expected, on one by whom they could not honourably be requited; and by such prepossession is rendered deaf to the faithful devotion of a young Italian, who, like herself, is a singer, and whose passion, though somewhat unmanly in its expression, is probably none the less true to the southern character. Of such a tissue of circumstances, the result could not be otherwise than calamitous; and Mrs. Grey has wrought it up effectively we admit, but with the ejaculations, and tears and sighs, the day for which it was to be hoped had passed away from the drama and the novel. All who love to be made unhappy cannot gratify their taste better than by a perusal of this tale.

The Voice of Conscience, by Mrs. Quentin Kennedy.—This tale is said to be founded on facts, and we believe that it is so, although the facts are rather distorted. The outline is simply this: a young man in

the lower ranks of life, better educated than most of his class, was converted by the late Mr. Wesley, became a Methodist preacher, married a rich wife, and at her death inherited an ample fortune. Possessed of wealth, he separated himself from his religious friends, went to Ireland, took for his second wife a dashing lady, who, after two years, eloped. The husband now attempted to drown grief by dissipation, wasted health, money, and character, was met in his poverty and despair by Mr. Wesley, and finally became a penitent. Assuredly, such a history is not well suited to illustrate the force of conscience. The authoress, indeed, has endeavoured to give it such a tendency by colouring the incidents: but even on her own showing, the moral to be deduced from the tale, is the danger of elevating the conceited and the half-educated to a sphere for which they are unprepared by previous experience. Had the real facts been stated, a sterner moral would perhaps have been inculcated.

Nautical Sketches, by Hamilton Moore, jun.—*The Orphan of Nepal: a tale of Hindustan*.—These books are coupled, for a reason little more cogent than the “salmons” by which Monmouth and Macedonia were heretofore united in the same parallel: namely, because they are both single volumes, and of very indifferent quality. Compared with the sketches of our first-rate sea novelists, Mr. Moore’s lucubrations are poor indeed, and the illustrations which garnish them are a disgrace to lithography. The ‘Orphan of Nepal’ is what its title will intimate to the initiated—a new but a sickly version of ‘Love in the East,’ in which the hero is an English officer, and the heroine a fair Brahmin—

Dusky as Night, but Night with all her stars.

Centennial Celebration in Wilton, U.S., by E. Peabody.—We heretofore [No. 621] brought these Centennial Celebrations under the consideration of our readers. They are festivals peculiar we believe to the New England States, and from them we get an insight into local life and history. In the records before us, however, there is but little worthy of special attention. Wilton has no early history—had no Pilgrim Fathers; it is a mere offshoot from one or other of the great seaboard districts. The first family settled there in 1739, and the progress of the settlement may be clearly traced in the records and traditions of the neighbourhood; from which it appears that deer were killed in the town in 1775, and wolves trapped in 1787; that within the memory of persons now living “men have been *treed* by bears”; that wild turkeys were shot there in 1797, two moose killed within the limits of the town, and two extensive meadows flooded by the Beaver, whose dams are yet to be seen. One of the records of early struggle relates to the erection of the second church, or meeting-house as it is called, in 1773, which was begun and completed in *two* days. People after the Backwood fashion came, it appears, from neighbouring settlements and distant towns to lend assistance, and among other provision made for this great work, the town “voted to provide one barrel of West India rum, five barrels of New England rum, one barrel of good brown sugar, half a box of good lemons, and two loaves of loaf sugar, for framing and raising the meeting-house.” Yet in the eye of philosophy, even the history of Wilton has its general as well as special interest. From the following passages the reader will learn that in New England there is such a thing as a *school tax*; that people there pay *more* than is required by law; and that the voluntary system, whatever other objections there may be to it, does not necessarily tend to abridge the revenues of the church. Thus in 1803 the whole amount collected for the support of the religious institutions of the town was about 265 dollars a year, whereas it now exceeds 1200; and “the school tax assessed by the town has always been *more* than was required by law, and of late years nearly double that amount; besides what has been raised for private and subscription schools; and a much larger sum—some years much more than all the rest—which has been expended by young men and women in schools, academies and colleges abroad, where they have gone to seek further opportunities of education.” Now for the presumed consequences. “To this liberal support of schools and religious institutions,” says Mr. Peabody, “I think we may trace, in a great measure, several very important results, such as a

general intelligence, and a taste for intellectual pleasures and pursuits, and the general good morals. It is not known, for example, that any native of Wilton has ever committed a crime which has subjected him to any of the severer penalties of the law." "To this also may be attributed in part the small number of paupers." "The first pauper was a man of the name of Stratton, who received aid before the revolution. From this time till 1830 [more than fifty years] there were but seven families, and these but in part, who were supported by the town. Some other individuals, but very few, have occasionally received aid." Again he observes, that "very few of the inhabitants are in the habit of drinking ardent spirits;" and that "Wilton has never been able to support a lawyer. The only one who ever attempted to settle in the town, was starved out in three months." Here then is proof of what we have so often insisted on, that the cost of educating the people is not all loss. If the inhabitants of Wilton have been taxed for the support of public schools, they have paid less for the support of the poor, and for the apprehension, prosecution and support of criminals; and suffered less from the robberies and the wrongs which such criminality presupposes.

The Poetry of the Passions, selected chiefly from British Authors.—A well-printed little volume, but selected without taste from the great storehouses of British song, with which the editor seems very imperfectly acquainted.

Slavery in India, by W. Adam.—A searching exposure of the means, said to be employed by the servants of the East India Company, to extend and perpetuate slavery in Hindostan, and to frustrate the acts of parliament for the abolition of the slave-trade.

Memoir of Mr. Robert Spence, by R. Burdekin.—Mr. Spence was for many years the father or leader of the Methodists in York; his biography therefore has a local interest which may justify the publication; but there is nothing which would recommend it to the notice of general readers.

The Nun of Florence, by Guido Sorelli.—A work published by subscription, with the avowed purpose of affording relief to an aged parent, is not a fit subject for criticism, and we shall rest content with simply announcing it.

The Protestant Exiles of the Zillerthal. Translated by J. B. Saunders.—An account of the persecution of the Tyrolese Protestants by the Austrian government.

Tales of the Village.—Stale controversy rendered more unpalatable by improbable fiction.

Petit Dictionnaire.—An attempt to simplify the perplexing difficulty of the gender of French nouns.

The Book of Illustrations, by the Rev. H. G. Salter.—A collection, original and select, of the similitudes and parables, which the editor deems best suited to illustrate religious truth.

Tales of the Kings of England, by Stephen Percy.—"These tales," says the preface, "have been written as much for the amusement of children as their instruction." They will contribute very little either to one or the other.

History of Ancient and Modern Rome, by Mrs. C. de Havilland.—A catechetical form is the worst that could be adopted in a history, and this is not even a good specimen of catechetical history.

List of New Books.—Debrett's Peerage of Great Britain and Ireland, revised, corrected, and continued, by G. W. Collen, Esq. 8vo. 30s. bd.—Marmock's Floricultural Magazine, Vol. IV. 8vo. 7s. 6d. cl.—Bond's View of Ancient Geography, 2nd edit. 12mo. with 7 coloured outline maps in 4to. 4s. 6d. swd.—The Home Mission, an Irish Story, 12mo. 3s. cl.—Knox's Traditions of the Rhine, 6s. 8vo. 5s. cl.—Bulwer's Works, Vol. VII. 'Paul Clifford,' 8s. 8vo. 6s. cl.—The Cotton Manufacture of Great Britain and America contrasted, by J. Montgomery, 8vo. 9s. 6d. cl.—The Chronicles of Montreuil, translated by Johnes, 2 vols. imp. 8vo. 30s. cl.—The Hand-Book of Wines, 18mo. 2s. cl.—Salomons on the Persecution of the Jews at Damascus, 8vo. 3s. bds.—Darvill on the Racehorse, 2nd edit. 2 vols. 8vo. 30s. cl.—Hours of Recreation, by a Village Curate, 12mo. 3s. 6d. cl.—The Pope, a novel, 3 vols. post 8vo. 31s. 6d. cl.—Views in the Canadas, imp. folio, coloured, 6l. 6s. plain, 4l. 4s. bd.—Viscount de Beaumont's Sketches in Denmark, Sweden, &c. imp. folio, coloured, 6l. 6s. plain, 4l. 4s. bd.—Campbell's Poetical Works, new edit. with wood-cuts, 12mo. 9s. 6d. cl.—Inwood's Tables for Purchasing Estates, &c. 9th edit. 12mo. 7s. cl.—Mushet's Papers on Iron and Steel, with plates, royal 8vo. 30s. cl.—Davis on Water in the Head, 8vo. 3s. 6d. cl.—Memoirs, Letters, &c. of the late James Smith, edited by Horace Smith, 2 vols. post 8vo. 21s. cl.—Legal Hand-Book, "Partnership," 18mo. 2s. cl.—Eagle's Tithe Commutation Acts, 3rd edit. 12mo. 6s. bds.—Holland's

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ORIGINAL LETTERS OF THE REIGN OF HENRY THE EIGHTH.

THE following extracts from an examination taken in August, 1534, will show, as stated in our former notice (No. 664), the vigilance with which the proceedings of the clergy were watched, even in remote districts:—

"Pleas it your Highness to be advertised that wher as Sir Willm Fitzwilliam, Knight on of your Counsaillors and Tresorer of your moost honorable howse lately directed his several letters unto our humble subgetts and servants, Edward Erle of Derby and Henry Faryngton, Knyght, wherby we perceyve yo^r Graces pleasyr is that a lewde and noghty preist inhabytyng in these parties who hath of late reported and spoken befor and in the audience of certeyn persons sundry and diverse unfytting and sklanderous words aswell by your Highnes as by the Quenes grace shuld not only be attached and sent up to your Highnes, but also that we shuld in the accomlishment of yo^r said pleasyr take the examinacōns and sayngs of suche persons as were present and herd the same unfytting and sklanderous reports and sayngs of the said preist in the premisses. And the same to send in wrytyng to your Highness subscribed w^t our hands. We according to o^r bounden duties in the accomlishment of your Graces pleasyr have called befor us suche persons whose names and deposicōns

herafter do ensue. And the same persons did examyn upon ther othes at Ley, in the countie of Lancaster, the x day of August in the xxv yere of the reign of your noble Highnes Sir Richard Hoghton, Sir Willm Leyland, Knyghts, and Thomas Howcroft yo^r servants and other of the Counsaill of me the said Erle beyng present w^t us. And the said Sir Henry hath attached the said preist and send hym to yo^r Highnes. And Sir Richard Clerke Vyker of Leegh deposith and saith y^t the xx daye of July last past he redde a proclamacon at Croston in the howse of John Blakeston concernyng Lady Katharin, Princesse Doager, whiche Sir Jamys Harrison, preist, hering the said proclamacon said that Quene Katharyn was Quene, and that Nan Bullen shuld not be Quene nor the King be no King but on his beryng. Also Sir John Haworth, preist, examyned saithe upon his othe that he herd the said Sir Jamys saye that Quene Katharyn shuld be Quene and as for Nan Bullen who the Devell made hir Quene, and as for the King shuld not be King but on his beryng. Also Willm Dalton, squyer, examyned and sworn upon a boke deposeth and saith that after that on Sir Richard Clerke had redde the said proclamacon he redde certeyn articles in the said proclamacon to the said Sir Jamys w^t certeyn persons ther being present. The said Sir Jamys said I will take non for Quene but Quene Katharin who the devell made Nan Bullen that hoore Quene for I will never take her for Quene, and the King on his beryng. And then the said Willm said hold thy peace thou wots not what thou sais and but that thou art a preist I shuld punyshe the that other shuld take ensample."

To these testimonies, sufficient, one would think, for the purpose, four more are added, and the examination concludes with that of two men who charge him with opposing the King's supremacy:—

"Richard Sumner and John Clayton sworn and examyned deposen and say that they cam in cumpeny w^t the said Sir Jamys Harrison from the town of Perbalt to Eccleston wher the said Sir Jamys said unto them this is a marvelous world the King will put down the order of preists and destroye the sacrament, but yet wilbe as Thomas Dykonson said that it can not reign longe for he saith that Yorke wilbe London hastely."

The last sentence is obscure. It probably has reference to the great northern insurrection, which, although it did not break out until nearly two years after, was most likely at that time in progress. Nor can we wonder at the disaffection which so generally prevailed, when Henry, in the words of the act of supremacy, claimed to be "the only supreme head on earth of the church of England, and to have and enjoy, annexed and united to the imperial crown of this realm, as well the title and style thereof, as all the honours, dignities, immunities, profits, and commodities, to the said dignity of supreme head of the said church belonging and appertaining." Every friend to his country must have perceived the enormous power thus placed in the hands of a sovereign who was already one of the most despotic in Europe. We have, therefore, no reason to believe that all, or even the majority, of those who joined the northern insurrection, were blind followers of the priests; the principles of old English freedom, asserted for so many generations by the people, and recognized by our Plantagenets, were sufficient to induce many to take up arms in their defence. But while the measures of the King were obnoxious to every right-minded Englishman, to the clergy of the hitherto established faith they were revolting. These had all taken an oath of canonical obedience to the Pope, and this they were now required to break, and, moreover, to declare also, on oath, the lawfulness of the King's marriage with Anne Bulleney, and that they "would submit to all the King's laws notwithstanding the pope's censures." It is only strange that so many of the clergy did take these oaths; but while most of the secular priests yielded, and the wealthy Benedictines acted with a suspicious caution, the mendicant orders boldly denounced the act, and laid down their lives, strangely enough, in defence of those principles, for which their fierce opponent, John Knox, only a few years after, so sternly contended, the unlawfulness of the King's supremacy in ecclesiastical matters. The persecution which these orders underwent, and the cruelties exercised on the

friars of Greenwich and the Charterhouse, are probably known to our readers; many were hanged with all the revolting accompaniments of the sentence against traitors, while others were confined in Newgate and the Gatehouse, where scores perished from hunger and disease. Most of these continued firm in their opinions; but that some, under the pressure of want and sickness, recanted, the following supplication will show. Who these friars were, we cannot ascertain, nor whether their submission was accepted:

"The submission of Hugh Payne and Thomas Hayfield, two Friars, to the King.

"Humbly and with moost meke hart desyryth your gracious goodness your poore Bedmen Freers Hugh Payn and Thomas Hayfild that hit wolde please your Grace to have compassion and pietie upon us being yn greate payns and sycknes desyryng your gracious goodnes not to geve credens to all such things as we have bin complayned upon. Fyrst, where we were noted to have spoken agaynst your gracious marriage we did never yntend hit nor mynd it. Secundarily, where we bin notid to exalt and magnify the Pope with his actis and nawghti constitutions (which we utterly deny as burdens greivus and ymportable to the people) we have not don, but only prayd for him by name after the olde custome. And that no longer than we hard the contrary. Yn any other thing that we have offendid your Highnes yn wordis or dede, we do submit ourselves to your graciosounes and mercy; redy at all times to make amends lyke as we have offendid. And from hensforth submytting ourselves holy unto your Grace to whom only we (nexte to Godd) owgh our bounden obediens, desyryng your gracious goodnes to forgeve us that we have offendid by ygnorans or blindnes thus holy we put us ynto your grays handis desyryng your Grace yn the wordis of Christe to have mercy upon us and deliver us at your pleasure.

"Your poore bedmen Freers

"HUGH PAYN AND THOMAS HAYFIELD."

The anger of the King being more than ever excited against the clergy, it is not to be wondered at, that "divers accounts" of treasons meditated against him were duly provided; the supply of accounts of treason always being, as every reader of history is aware, in exact proportion to the demand. One Sir Thomas Woodale, a priest, sent the following curious letter, addressed to the King, giving an account of treason conspired against the King by the Vicar of Hornechurch. It affords a singular specimen of the East Anglian dialect.

"Ryet honorabol kyng hare (Harry) the viij, god save yure nobol grac praye to Jhu to save yure grac and long to conteno in In long lyf: sertyfyet yure gras of yure pore orytor (orator) and dally bede mon ser tomas Woddale pryst aveng ounder (having under) confesyn, won osebren servant to the veker of raenam (probably Rainham) ser John Larrans, how ys master wold have yrrid (hired) thes osebren ys servant be the consele of ser tomas dwke veker of horncherche, to dyeskyes (disguise) this osebren lyke to abekker (beggar) and to have the lyver of beste laped (wrapped) about ys lekes (legs) in lenen clots cot in thin peysys (pieces) and to beke (beg) hale (all) daye, and at a prove (privy) tyme of the nycte, to com were the kyng ys gras lyethe, and wyt wylyfere baulys (wild-fire balls) to thorthro haule (all) about ys plaese, and to dystry the kyng or ys consel: and the veker of horncherche have gret reches and sobstans, seyting (setting) the veker of rayenam to spke and spare for no coste, for be kaouse he wold not be known hym selve, thes to vekers yrrid (hired) wone John brurwer for to go (go) in to yerrelond, to bire (bear) letters pryvely ounder ys bosc (boss) of ys bokler, and so he dyed (did) and came wome (home) a even, and so ijij pound the denyed thes John brwr, and John brurwe said that the best mon in hyglond soled knoe yt, and then the said he soled have, and then the veker of raenam enlyed wone John madoke the whe he bot (put) in gret trost, and this to go to the marce (marsh) fache ys horse, and to take John brwr wyt hym and to keyle (kill) the said John brurwer; and so he dyed, hall the contre knothe yt: other ys a perelys accompany of gret men that ys not the kyng frendys, the (they) that brot the veker of raenam, let them be strycky examyd, and he saele here as perelos t:eson as ever was in hane (any) contre.

"God save the kyng amen."

The man disguised as a beggar, with pieces of liver wrapt in strips of linen to produce the appearance of having diseased legs, is worthy a place in the reports of the Mendicity Society; while the plan suggested, that he should beg during the day, and at night take the opportunity of getting sufficiently near to the King to throw wild-fire balls, affords us, incidentally, a picture of the miscellaneous character of the King's household at this period, and the unprotected state of the sovereign, although the watch was duly piped with "shalms" four times during the night, and tall grooms and men-at-arms waited in the antechambers.

The hostility of the clergy afforded the King a good excuse for introducing, in the spring of 1536, an act, giving to him and his heirs all monastic establishments, the value of which did not exceed 200l. per annum, and it was computed that this alone would dissolve 380 communities, and add 32,000l. to the King's income, besides ready money, plate, and jewels to the amount of 100,000l.; a sum which must be multiplied by between seven and eight to enable the reader to judge of the increase it would make to Henry's revenue. The passing of this act seems to have been the signal for the northern insurrection, for the greater number of the dissolved monasteries were situated in the north of England, and from them the agricultural population had been accustomed to receive food and medicine. It is to be regretted that the documents respecting this rising are so scanty. The following letter, or more probably circular, was sent to a dean whose name is not mentioned:—

"Master Deyn we recommend us unto you desyryng you that ye byde beyds (bid beads) and reherse the poynts of cursyng, in your Parish Church as hath bene accustomed afor tyme after the true laws of God, as pray for the Pope of Rome, the hed of our Mother Holy Church, as hath bene by holy Pops. And thus in this cause of Almighty God faile not to do, and we shall dye and lyve with you, as ye intend to have the favour of God and ours, and intende to have any dewty with us, and if ye will not send us word the contrary.

"By the hole assent of all the hole Parisheners and tenants of my Lords of Northumberland."

The bidding beads, mentioned above, was the bidding prayer, which the reader may see at large in Strype and Hearne. It was prohibited by the King because it began, "Ye shall all kneel down on your knees, and praye first of all for our holie fader the pope;" the "poynts of cursyng," was a form of denunciation read quarterly in the churches, declaring the various kinds of sin against which church censures were pronounced, and as it especially denounced all who laid violent hands on the property of holy church, and also all who sought to "dissolve lawful marriage," it was peculiarly obnoxious to the King, and therefore prohibited. The reader will find this also at length in Strype. The rebellion was put down, but a vigilant eye seems to have been kept, for some time after, upon the northern provinces, and in the December of this year we find the Earl of Derby instituting a rigid examination into what appears to have been scarcely more than a drunken frolic. One or two extracts from this paper may amuse our readers:—

"Percyvall Saunders and William Charnocke examined and sworn before Edward Erle of Derby, Sir Alexander Radcliff, Sir William Leylond, Sir Thomas Halsall, Knyght, and Bartylmew Hesketh, on of the Counsell of the said Erle and Justices of the Peace, the ij daye of December, A° xxvij R. R. Henrici vij.

"Percyvall Saunders.—The said Percyvall saith that on tuesday at nyght, being the xxvij day of November, about xij of the cloke the same nyght ther cam on Hugh Parker assoeyat w^t diverse ill disposed and trayterous persons, their faces colored and disguised and in harness unto the howse of the said Percyvall he being in his bed and called upon hym. And he being sodenly called upon awoke and asked who is there. And the said Hugh said he and the Comons, and there with they brake upon his dore and cam to hym lying in his bed and on of them clapped a boke to his mouthe and said thou must be sworne to God and the King and the Comons. The said Percyvall answered he wold not

be sworn, and gat upon his shurt, and when he was in his shurt standing on his bed one of them toke hym over the backe w^t a malle and stroke hym down and said if he wold not be sworn he shuld see his own blud before his own eyes. And so the said Percyvall for feare of his liff was sworn unto them.

"William Charnock.—The said William Charnocke saith that the said Hugh Parker and his company cam the same nyght unto his howse and likewise called upon him and bad hym arysse. And he asked theym wherto, and suddenly rose up and gat his wepon in his hand and stode to the dore and kept theym out as long as he was hable tyll they w^t force brake upon his dore and manased hym to kylly hym. And he said he wold not be sworn but said he wold goo the more after befor Jenkyn Gylibronn, who ys a gentilmann and then he wold do as others dyd; but in nowyse they wold not take no answar of hym but caused hym to be sworn.

"Also the said Percyvall and William saye that the same nyght on Laurance Whitell other was sworn or gave theym money to spare hym as the wiff of the said Laurance shewed them. And y^t Thurstan Collying and his sonne were sworn lykewise.

"Hugh Parker.—Hugh Parker of the age of xvj yeres examyned saith y^t the same nyght aforesaid he was at oon Bankes his howse to get his hed rounded* and in returning whom he cam to an alehowse wher oon John Pyper and John Yate were and theer they had byn playing games and had bleecked their faces. And when they had ended their play the said John Yate put on his harness and said they wold goo out on Bankes howse and see whether he wold be sworn to the Comons or no. And soo they went to the said Bankes howse and called upon hym and bade hym upon the dore and soo he dyd. And when they cam in the said Piper and Yate asked hym whether he wold be sworn to God, the Kyng, and the Comons. And the said Bankes said he wold not be sworn. And then they asked hym whether he wold lend theym his harness. And he said he wold not care to lend theym his harness and soo dyd and then the Piper put on his harness. And then bicaus y^t the Percyvall and William had said befor that tym that they wold not be sworn to the Comons to dye for it; the Piper and Yate said they wold goo to their howses and to see their boldnes whereupon they went."

"John Yate.—John Yate of the Knoll in the Parishes of Chorley sworn and examyned saith that on the said Tysday at nyght after they had made pastymes and yowgames, intending no hurt, he put on his harness and he and the Pyper and the said Parker went unto on Robart Bankes howse and oponed hys dore and went in and asked hym whether he wold be sworn to God, the King, and the Comons, and he said he was content to be sworn but they dyd not sware hym and the said Bankes said they wold have more pastyme and the Piper asked hys harness and he toke hym hys Jacke and a salet (iron head-piece). And soo they iiij persons went vnto on Thurstan Collings and oponed the dore and went in and asked hym what hys mynd was whether he wold be sworn to God, the King, and theym, and said that the Comons were cuming betwixt that and Whalley. And then had a boke non of theym being lerned nor lettered and soe sware the said Collings to the King and theym, and that daye left hym in his howse. And after they went to the above said William Charnokes and the said Hugh Parker called upon him and bade hym upon the dore for he wold awarrant hym he shuld have no hurt for he was their gyde. And the said Charnocke knyng the said Hugh oponed the dore and lete theym in, and they asked hym whether he wold be sworn to God, and the King, and theym. And he answered and asked whether tomorow myght not serve. And the Piper said no he must needs sware that nyght for the Comons were betwixt that place and Whalley. And from thens they went unto Percyvall Saunders howse and sware hym lykewise."

Here we must pause for the present.

* The propriety of this term will be evident to any one acquainted with the method of hair-cutting at this period among the lower classes. A basin was placed on the head, and the hair literally rounded to it.

OUR WEEKLY GOSSIP.

A Society has just been formed, by which the students in Oriental Literature are likely to be greatly benefited. The Asiatic Society of Bengal, and the Asiatic Societies of London and Paris, have been the means of communicating to the public many literary and scientific works derived from oriental sources; and the establishment of the Oriental Translation Fund, especially, has greatly facilitated the study of Eastern literature, by publishing translations of various standard works; but, unfortunately, no proviso whatever had been made in these societies for the publication of the original texts of Eastern works. It is known that the whole literature of Asia, with the exception of China and Tibet, exists in manuscript; copies, therefore, can never be very numerous, and must always be expensive: indeed, ancient manuscripts are rapidly disappearing in the East; and it is to be feared that in another half century the few literary treasures preserved in the libraries of Europe will be the only relics saved from the wreck of Eastern literature. There are, however, certain standard works which the oriental scholar must consult whatever may be the branch of study to which he directs his attention: and every student conversant with manuscript literature knows, that the most carefully written works are not free from mistakes, that it is impossible to translate from a single copy with facility or confidence, so that more than one must be consulted, and this can only be accomplished at great personal inconvenience and expense. To obviate this inconvenience, the new Society has been formed. Its sole object will be to print the correct texts of standard works in every branch of Oriental literature. By these means not only will the scholar be provided with works, which, from their having been collated with other copies, will be more accurate and serviceable than any single manuscript, but Oriental literature will be preserved; the study of it will receive a new impulse; and when the task of translating has been rendered comparatively light by the publication of a sufficient number of original text books, we may reasonably hope to see all that is interesting or instructive in the literature of the East reproduced in that of the West. The Society proposes to print the most approved works in the Syriac, Arabic, Persian, Turkish, Sanscrit, and Zend languages, and in those of India, Tartary, Tibet, China, and the countries that lie between China and Hindustan. A subscription of two guineas per annum will entitle each subscriber to a copy of every work published by the Society. The Earl of Munster has been elected President; Lord Prudhoe, Sir Gore Ouseley, the Hon. Mountstuart Elphinstone, Sir George Staunton, and Horace Hayman Wilson, Vice-Presidents; and a committee of twenty-four members, composed of the Professors of Oriental Languages at the different Universities, as well as of distinguished scholars, has been appointed to report as to the value of the works offered to the Society for publication.

Each succeeding week marks progress in the new method of engraving from Daguerrotypes plates. Another specimen has been obligingly forwarded to us, "engraved by the method of L. L. B. Ibbetson, Esq., with the apparatus of the Polytechnic Institution," which is certainly a great improvement on the preceding. We observe, however, that all the specimens, from Dr. Berres as well as others, are from Daguerrotypes taken from engravings. Now, though such an art may have its uses, it is very different from the power of engraving objects taken directly from nature. An engraving once made, may be multiplied with greater facility and perfect accuracy by electro-magnetism, as we have seen in Mr. Palmer's beautiful copy of Finden's engraving.

Our artist friends may be glad to hear that at the Exhibition of Modern Masters, 77 pictures were sold, producing 2,810*l.* 5*s.*; and that at the rooms of the New Society of Painters in Water Colours, out of 322 pictures exhibited, 76 were sold:—Mr. Haghe's large picture for 100 guineas,—Mr. Warren's 'Halt in the Desert' for 80 guineas,—Mr. Kearney's 'Death of Titian' for 60 guineas,—Mr. Corbould's 'Canterbury Pilgrims' for 150 guineas, and Mr. Aaron Penley's 'Heads or Tails' for 25 guineas. Mr. Corbould's Pilgrims is in the hands of an engraver, and

Mr. Penley's picture was bought by the Queen Dowager.

Among forthcoming works, is, we are informed, a novel by Lady Bulwer, to be called 'The Budget of the Bubble Family.'

Our correspondent in Paris mentions the appointment of M. Magnin, member of the Institute, as successor to the late M. Daunou in the editorship of the *Journal des Savans*; and gives an account of some recent acquisitions made by the *Bibliothèque Royale*. M. Hase has presented to that establishment an Arabian MS., of the 13th century, brought from Mascara, and containing the Sessions of Hariri:—and M. Stanislas Julien,—for the purpose of conforming to the regulation, which forbids the conservators of the Royal Library to form private collections of a similar character to those intrusted to their care,—has ceded to the library at the price which they cost him, the greater portion of his Chinese books and MSS. The Conservatory has likewise obtained possession of several of the manuscripts of the illustrious Klaproth; and has been further authorized by the Minister of Public Instruction, to purchase the collection of medals belonging to M. Borrell, of Smyrna. This collection consists of 730 pieces—33 in gold, 283 of silver, and 414 bronze—none of them hitherto in the collection of the Royal Library. From the same source we have learned the death, at the early age of thirty-three, of M. Eugène Roger, a young painter of great promise, reared in the school of M. Ingres, and already distinguished, amongst other works, by his great picture of 'Saint John Preaching in the Wilderness,' exhibited at the Salon in the last season. Our letters, too, announce the decease of M. Jacotot, long and eminently known by his works on education, and the method of instruction invented by him. He was a Member of the Chamber of Representatives during the Hundred Days; and compelled to seek refuge in Belgium from the vengeance of the second restoration, till the Revolution of 1830 restored him to his country. The whole of his long and honourable life, at home or in exile, was devoted to the subject of education; in connexion with which he held, at different times, various important offices in the several public institutions of France.

The cause of international copyright, so strenuously advocated by the French booksellers, is making progress on the Continent. A treaty has just been ratified between the governments of Austria and Sardinia, the stipulations of which supply all the necessary protection to literary property in the two countries:—they are about to be adopted, it is confidently said, throughout the whole of the Italian States, where universal piracy has ruined the booksellers, and degraded the literature of the country, by depriving it of all its rewards.

It must be noticed as a pleasant evidence of the policy likely to be pursued on the subject of the free circulation of opinion in Prussia, under the new reign, that the King has removed the interdiction which for twenty years has suspended the lectures of Dr. Ernest Maurice Arnot, Professor of Modern History in the university of Bonn. His Majesty has caused it to be communicated to the professor, that he is free, for the future, to choose the subject of his lectures.

Rumours of intellectual movement have also arrived from Vienna: letters thence state that the literary and scientific men of Austria have revived the project to which we long since alluded (No. 571), and memorialized the government for the establishment of an Institute on the model of the one at Paris, save only that they omit from their proposal a class of the moral and political sciences. Most of the members of the government, including Prince Metternich, are said to be in favour of the measure, and the writer "has little doubt" that it will forthwith be carried into effect. But there was "little doubt" of its being carried into effect when Liebnitz assisted in the organization of such an Institute; "little doubt" sixty years later (in 1773). Mrs. Trollope, again, who spoke "on information of high authority," (see her letter, No. 572) had "little doubt" in 1838, although the petition on the subject, presented by the Archduke Lewis, from the most distinguished literary and scientific men in the kingdom, remained unanswered. We, therefore, shall wait patiently the result, without expressing any opinion on the subject.

A Roman paper has taken the trouble to contradict a very improbable report, which is said to have obtained circulation in the salons of Paris, and been repeated in its journals, that his Holiness the Pope had sold the Laocoon and Belvidere Apollo to the Emperor of Russia for nine millions of francs—a goodly price, at any rate, being about 360,000*l.* of our money. It appeals to the two new museums (the Etruscan and Egyptian) recently founded by this Pope, and to the general encouragement given by him to art in all its branches, for an answer to the calumny.

CLOSING OF THE PRESENT EXHIBITION.

BRITISH INSTITUTION, PAUL MALL.

The GALLERY, with a Selection of PICTURES by ANCIENT MASTERS, of the Italian, Spanish, Flemish, Dutch, and English Schools, including ONE ROOM of the WORKS of the late WM. HILTON, Esq. R.A., Keeper of the Royal Academy, is OPEN DAILY, from 10 in the Morning till 6 in the Evening, and will be CLOSED on SATURDAY, the 22nd inst.—Admission, 1*s.*; Catalogue, 1*s.*

WILLIAM BARNARD, Keeper.

DIORAMA, REGENT'S PARK.

The Two Pictures now exhibiting represent the CORONATION OF HER MAJESTY QUEEN VICTORIA in Westminster Abbey, and the Interior of the CHURCH of SANTA CROCE, at Florence, with all the effects of Light and Shade, from Noon till Midnight. Open from 10 till 5.

N.B.—The Picture of SANTA CROCE will shortly be removed, and replaced by a subject of great interest.

SCIENTIFIC AND LITERARY

HORTICULTURAL SOCIETY.

July 21.—J. R. Gowen, Esq. in the chair.

The collection of plants, although not large, contained several new varieties, particularly Orchideæ, of which there were many fine specimens, presenting, with their curiously-shaped and beautifully-coloured flowers, a very striking object. The most numerous was a collection of green and hothouse plants, consisting of several varieties of Gesneriæ, seedling fuchsias, ericas, &c., from Mrs. Lawrence—from Mr. Hogg, there was a collection of carnations and picotees—from Mr. Embleton, gardener to Thomas Barnard, Esq., of North Brixton, a collection of seedling picotees—from J. Bateman, Esq., cut flowers of *Phaius albus* and *Epidendrum foribundum*—from Mr. Dunsford, gardener to Baron Dimsdale, a cut flower of *Curcuma Roscoeana*, a plant nearly allied to the ginger and arrowroot tribe in the style of its beauty—from Mrs. Morris, a fine plant of *Oncidium lanceanum*—from Mr. Moore, gardener to Miss Garnier, a handsome plant of *Oncidium pubes*, *Spiraea lobata*, and a very pretty seedling fuchsia, obtained from *F. microphylla*—from Mr. Appleby, gardener to T. Brocklehurst, Esq., a new species of *Gongora*, from Guatemala, *Stanhopea venusta*, *Maxillaria Siegelii*, one of the most splendid species of this genus, valuable on account of its long continuance in bloom, as well as for its unique beauty, *Oncidium pulvinatum*, a plant rarely flowered in this country, and *Cirrhea tristis*. The collection from the Society's garden contained plants of *Cattleya intermedia*, *Chironia frutescens*, *Dyckia rariflora*, and cut flowers of *Mandevilla suaveolens*, a very beautiful creeping twiner, each branch bearing a number of delicate large white flowers, emitting a most delicious scent in the evening. It has been recently introduced from Buenos Ayres, and is of easy cultivation.

The following prizes were awarded:—The silver Knightian medal to Mrs. Lawrence, for *Peristeria cirea*, and to Mrs. Morris, for *Oncidium lanceanum*; the silver Banksian medal to Mrs. Lawrence, for *Crassula coccinea*, to Mr. Hogg, for the picotees, to Mr. Embleton, for the seedling picotees, to Mr. Moore, for *Oncidium pubes*, and to Mr. Appleby, for *Stanhopea venusta* and *Oncidium pulvinatum*.

Mrs. J. A. Smith, S. Flockton, Esq., and J. L. Wynder, Esq., were elected Fellows of the Society.

The following shows the highest and lowest states of the barometer and thermometer, and the amount of rain, as observed in the Society's garden between the 7th of July and the 21st of July, 1840:—

July 14, Barometer, highest	30.269
19, " lowest	29.470
15, Thermometer, highest	80° Fah.
13, " lowest	41° "
Total amount of Rain	0.61 inch.

BOTANIC SOCIETY.—July 28.—B. B. Cabell, Esq., in the chair.—A paper was read, by Mr. George Thurtell, 'On the Growth and Pruning of Forest Trees,' which was illustrated by numerous specimens, brought from Holkham, the seat of the Earl of

Leicester, showing the advantages of natural over artificial pruning. Having given a general account of the growth of trees, both as solitary individuals, and as the collective members of forests and plantations, he deprecated the use of close pruning, instancing, from the specimen he exhibited, that where the excision is made, decay inevitably takes place; and that, while Nature conceals the wound by forming fresh wood over it, the unsound portion, about to become the nucleus of future dissolution, is enclosed within the body of the tree; and thus, that which has the outward appearance of firm and healthy timber, may be in such a state of rottenness in the interior as to be incapable of supporting any ordinary weight. This was proved in a communication which he had received from the late Lord Suffield, who mentioned, that in some buildings he had erected the rafters had fallen in; here the inside of the wood was rotten, the marks of the saw being distinctly visible within the sound outside, plainly proving that close pruning had been used. By natural pruning, Mr. Thurtell explained, that when the lower branches of a tree have performed the duties assigned to them, they gradually die off; the tree thus, it may be said, pruning itself; and, contrary to the effects of close pruning, in this case, no decayed wood is imbedded in the new formation of timber, but all is healthy and sound.

MEETINGS FOR THE ENSUING WEEK.

TUES. Zoological Society (*Scien. Bus.*) . . . p. Eight, P.M.
Botanic Society Eight.

MISCELLANEA

Science of Articulate Sounds.—In a recent number of the *Athenæum* (663), there is a review of the volume I have lately published on the 'Science of Articulate Sounds.' I feel grateful for the manner in which you have taken notice of my little work: perhaps, however, you will allow me to say, though the observations of the reviewer are fully as favourable as I had any reason to expect, that I hope the work will not be judged of as if I had brought it forward as a perfect and finished production. It is, in truth, a mere outline. Excepting the introductory portion, which treats of the organic formation of the letters, &c., the only sections that can be considered as nearly complete, are those that describe the characteristic pronunciation of the English and French, which form the types or representatives of the Teutonic and Scythic tongues, and those that contain the analysis of the Greek and Latin alphabets. I do not make this statement in order to disarm criticism, but in the hope of inducing some of your learned correspondents to turn their attention to the subject. The duties of a Scottish clergyman, and the superintendence of a little academy, leave me but little leisure; and had I a lifetime of perfect leisure, the field is large enough and rich enough to occupy it all. I should be delighted, therefore, if I could find some one willing to co-operate with me, and should consider myself much indebted to any gentleman who will furnish me with an answer to the following queries respecting any language which I have not been able to examine myself. 1. What are the simple sounds it contains? 2. What are the prevailing combinations and peculiar accents? 3. When foreign words are adopted, what letters are substituted for those wanting in the language itself? 4. What are the most remarkable changes that the pronunciation seems to have undergone? 5. What is the supposed origin, the national character, and state of civilization of the people using it? I am more particularly anxious to know something of the languages of the native tribes of Africa, America, and Northern Asia, and, above all, of the Ancient Egyptians. My address is Rev. J. Brodie, Monimail, Cupar, Fife, N.B.

I remain, &c.
JAMES BRODIE.

Roman Antiquities.—Interesting Roman antiquities have been lately discovered at Strasburg. Some workmen digging in a cellar there, came upon slabs of about sixteen inches square, of a very fine red earth, and others of about eight inches, and more common material—all bearing the inscription, 'Eighth Augustan legion.' There were also discovered fragments of a magnificent Etruscan vase, three feet in height, with bas-reliefs of admirable workmanship, and another of less value, eighteen inches high, containing ashes. Excavations are now carrying on, under competent direction, and the further discovery has already been made of a vault supported by pilasters, from which it is hoped that some valuable evidences will be found of the former presence of a Roman legion.

Nests of the Fifteen-spined Stickleback.—(*Gasterosteus Spinachia*).—These are described by Dr. Johnston, of Berwick, in the last number of the Transactions of the Berwickshire Naturalists' Society. They are to be found in spring and summer on several parts of the coast, in rocky and weedy pools between tide marks. They are about eight inches in length, and of an elliptical form, or pear-shaped, formed by matting together the branches of some common fucus,

as the *fucus nodosus*, with various conifers, ulvæ, the smaller floridæ and corallines. These are all tied together in one confused compact mass, by means of a thread run through, and around, and amongst them in every conceivable direction. The thread is of great length, as fine as ordinary silk, tough, and somewhat elastic, whitish, and formed of some albuminous secretion. The eggs are laid in the middle of the nest in several irregular masses of about an inch in diameter, each consisting of many hundred ova, which are of the size of ordinary shot, and of a whitish or amber colour, according to their degree of maturity. Masses of eggs in different stages of their evolution are met with in the same nest. It is evident that the fish must first deposit its spawn amid the growing fucus, and afterwards gather its branches together round the eggs. According to Olivi, these nests are formed by the Gobies. But the Stickleback has been carefully watched on the coast of Berwickshire in the act of making the nest.

Chemical Errors.—Professor Erdmann has demonstrated that the statements of Dr. Golding Bird and Mr. Brett respecting the presence of tannic acid in Hessian crucibles is incorrect, and that they had mistaken impure silica for that substance. M. Marchand has also refuted the experiments of Dr. G. O. Rees, who affirmed that he had detected tannic acid in the blood, mistaking silica for that acid. The form of silica, which deceived these gentlemen, is familiar to practical chemists.

Animal Heat.—Dutrochet has found that the temperature of the frog in the open air is 1° C. lower than that of the surrounding atmosphere; but that when immersed in water, its temperature is .03 to .05 C. higher than the surrounding air. The temperature of the grey lizard was 0.18° lower than that of the atmosphere. The temperature of the carp when plunged in water is the same as that of the liquid. The leech and snails are colder than the atmosphere.

Maximum Density of Water.—The temperature at which water assumes its greatest density has been fixed by Muncke at 39° .05, by Stampfer at 38° .82, by Hallström at 39° .25; more lately Despretz has fixed this point at 39° .20: the mean of all these numbers is 39° .08, so that perhaps 39°, the number obtained by Crichton, may be taken as the true temperature, without any sensible error.

Discovery of Coal on the Black Sea.—A coal mine is said to have been discovered at Penderacina, one of the finest ports in the Black Sea, belonging to the Sublime Porte. A Turkish steam-boat was sent to examine the locality, and bring specimens to Constantinople. It returned using the coal for the production of its steam.

Island of Formosa.—At the French Academy, M. S. Julien read some extracts from a Chinese work, which stated that in the island of Formosa there are two volcanoes towards the eastern part; a boiling spring from which an inflammable gas issues (the boiling appearance being probably produced by the evolution of the gas); a muddy river and springs; a mountain of sulphur; and a bridge of iron wire which crosses the river Khichoui-Khi (rapid river.)

New mode of Propelling Steam Boats.—Falkirk, July 7.—An ingenious mechanic, residing at Grahamstone, has been for a long period engaged in constructing a small vessel to be propelled by means of pressure pumps—the application of a principle quite new to the masters of this science. On Monday evening the boat was launched into the Forth and Clyde canal, at Bainsford-bridge, and proceeded beautifully along the reach at a rate of not less than 15 miles per hour, conducted alone by the inventor, who worked the pumps. He is so much satisfied with his first experiment, that another on a larger scale is forthwith to be undertaken, and a patent procured to protect the invention. He has no doubt that it will, at no distant era, entirely supersede the present mode of propulsion by means of paddle-wheels.—*Times.*

TO CORRESPONDENTS.—M. E. F. S. Chailion-sur-Loire—H. B.—Spectator—G. H.—W. L. B.—Susan Oldschool—C.—A Constant Reader—received. In reply to many correspondents, we can only say that the Prospectus of the Shakespeare Society will be, we are informed, shortly published, and then generally circulated. We are obliged to our Maclefield correspondent, and will advert to the subject, should the system be persevered in.

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